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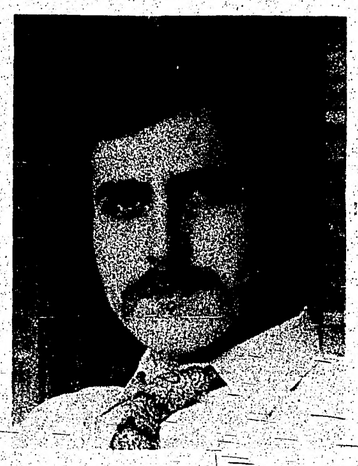

Mark Medicoff

Lack of community participation in decisions sparks controversy

By MARK MEDICOFF
CJN Quebec Bureau Chief

(Second of a Series)

MONTREAL –

Quebec's quiet revolution of the early '60s has succumbed to the radical evolution of the early '70s with mass awareness being translated into legislative action.

Where Maurice Duplessis centralized power within the reaches of one man, Robert Bourassa centralizes power within the reaches of one government.

Chapter 48, for example, the law establishing a new social services order, has caused a centralizing effect of hospital institutions into government domination.

The leadership of the community considered this law a progressive measure, but instead of drawing the changes to the attention of the entire community for ratification and consultation, the leadership instead chose to shroud developments in an air of secrecy.

In this second installment of a three part series, **The Canadian Jewish News** focuses on the lack of Jewish citizen participation during the more than one-year-long negotiations on the Chapter 48 law.

The AJCS and Congress recently organized a community-wide rally, at the Jewish Public Library, designed as an "information" meeting to discuss the law.

Since the announcement of Chapter 48 some three years ago, this meeting was the first of its kind to bring the Jewish community up to date with the law's far-reaching changes.

By the time the meeting was held, however, all the decisions relating to Jewish institutions had been reached, including the Jewish Family Services dispute, and the oft-expressed "fait accompli" accusation was voiced.

"I think there was sufficient information about Chapter 48," said Manuel Batshaw, executive-director of AJCS. "What we did not do was involve the community officially in the discussion of issues whether hospitals should join Bill 65, whether JFS should be a (public) social service centre.

"We felt we had enough representation within our formal bodies to be able to make sound judgments on the matter," he added.

Following the Congress-AJCS meeting, Bernice Seward, a Jewish Family Services client, was visibly disturbed when she told **The CJN**: "They didn't allow people to voice their questions. It was a game politicians like to play by asking for written questions so they could screen them out.

"We sent six and not one was answered," she complained. Stanley Abbey, president of Jewish Family Services, felt compelled to make a spontaneous speech on the subject of Chapter 48 at the podium because he felt the speakers were not presenting a two-sided view.

Only once, in September 1972, did AJCS' public relations department issue a general bulletin outlining Chapter 48. During the last 20 months, its publication, **Your Community News**, has presented three or four paragraph glimpses into favorable generalities of the new law.

The Canadian Jewish Congress' publication, **The Bulletin**, has never reported on Chapter 48.

Said Batshaw: "We did not feel that this

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The Canadian Jewish news

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Newcomers standards of living show fall

JERUSALEM (JCNS) –

The living standards of 70% of newcomers from the West and 30% of those from Eastern Europe have gone down as the result of settling in Israel, Absorption Minister Shlomo Rosen, told the Knesset. The minister told the Knesset that the country could not return to the austerity conditions of the '50s if these immigrants were to remain in the country.

"The immigrants have come out of Zionist or religious motives. They have left the Garden of Eden of Canada or the United States – a paradise for which not a few Israelis yearn. It is not easy to organize immigration from the Western countries where a large number of Israeli emigrants may be living. And let us also remember that the immigrant sometimes encounters a mocking attitude on the part of the Israeli for his idealism." Rosen called for rapid economic development, more housing and the education of Israelis towards the problems faced by immigrants.

Immigration from France, which reached a peak in 1969 of 5,000, had declined to 1,500 last year. The main reason for the drop was that many large families found they no longer enjoyed the subsidies given in France. Immigration from the United States and Canada after reaching a peak in 1971 was also now in the doldrums. The year following the Six Day War had seen the arrival of 19,000 people from the West.

The figure had shrunk to 13,000 in 1973. Soaring apartment prices, employment difficulties, the antipathy of many Israelis towards immigrants and inadequate help given to single immigrants were some of the contributory factors towards the slump.

Examining a model of dormitory buildings at Technion–Israel Institute of Technology in Haifa to be built in memory of D. Lou Harris are (from left) his brothers Meyer and Fred Harris, and Louis Lockshin, president of the Canadian Technion Society. Harris was a long-time president of the Canadian Technion Society. A site dedication ceremony of the 600-bed dormitory buildings was held recently on the campus of the institute.

French language newspaper suggests Quebec Jews are 'worst separatists'

(From our Quebec Bureau)
MONTREAL –

One of the most alarming anti-Jewish articles in recent memory was published in a French-language daily here, last week, following the Eastern Region conference of the Canadian Jewish Congress.

Claude Jasmin, a columnist for **Le Journal de Montreal**, a tabloid newspaper second in circulation to **La Presse**, wrote an article in which he asked: "Are our Jews the worst separatists?".

In his column, Jasmin said, "If you do not want to be part of it (Quebec), Jews go!"

"Some participants of the Canadian Jewish Congress (when will it be Quebecois Jewish Congress?), during this conference of the Eastern Region, have held discussions that show that the majority, Francophone, Quebecois nation is regarded as worthless."

The Canadian Jewish Congress is planning to write a letter to the editor on the Jasmin column, but whether it will be a letter apologizing for the views of "unrepresentative" speakers, or a note highly critical of Jasmin's misunderstandings, remains to be seen.

Manuel Batshaw, executive-director of Allied Jewish Community Services, told **The Canadian Jewish News** that "nothing was gained by the Eastern Region conference.

"It was a set back in terms of public relations (community-wide) . . . it was very destructive."

Newspaper articles in the French press . . . "add up to the fact that nothing was accomplished, it had only negative implications."

Unfortunately, Jasmin did not report in his article that his information on the conference was not based on first hand knowledge, since the writer did not attend the sessions personally.

Jasmin stressed that despite the "sickening Holocaust," one can still remain objective in the face of the pretensions of the Jews living here.

". . . and it is about time that our Jews as well as Italians accept living in French with us, or they may go, or they can move to an Anglo-Saxon country.

"The Jewish child in Quebec is not a Jewish child anymore, he is a Quebecois child, and he must go to the Quebecois school (French).

"Unless they repatriate themselves in Israel – something which a great number of Jews, who refuse to become Quebecois, should do."

Angry outbursts feature meeting of Congress, AJCS

(From our Quebec Bureau)
MONTREAL –

Allegations of dirty tricks by Allied Jewish Community Services and Canadian Jewish Congress and counter-charges by the two community organizations highlighted the CJC Eastern Region Conference Sunday.

"Closed meetings, private meetings, under the table deals and dirty tricks between highly placed persons of the two organizations must cease," Joint Education Committee Chairman Dr. Melvin Schwartzben told 400 delegates. The committee is made up of Congress, AJCS and the Canadian Zionist Federation.

Schwartzben accused AJCS of entertaining a philosophy towards education that too often has been "play the game according to my rule, if not, I'll take my ball and bat away."

Speaking between bursts of applause, he said, "it is participating in a sham to believe closed room deals will provide viable solutions. From what I have been able to learn, it appears the structure game is in for another round. This time it would be a so-called independent committee with AJCS not only paying the shot, but calling the tune."

Another speaker, lawyer Danny Kingstone, executive committee chairman of the Jewish People's and Peretz Schools, charged that some leaders of Congress and the Association of Jewish Day Schools have withheld information which is in the public's interest and disallowed parental involvement in present government negotiations on Bill 56.

In the eyes of the government, Jews only have "privileges" and these may easily be taken away, he said, citing the government's plan to end financial support of Jewish schools unless they become totally French.

"When we (parents) want to make our views known," Kingstone said, "we have our hands slapped."

Criticizing the lack of a direct contact for parents with the community organizations, he said, "our leadership has to become serious. They haven't expressed the true problem or decisions. While government ministers speak of human rights, its technocrats are only interested in totally French schools. If the schools, however, are forced to raise their fees to $1,500, there will be no students . . . while AJCS and CJC continue their meetings on the crisis."

At the conclusion of Schwartzben's speech, Irving Halpern, chairman of AJCS' Jewish culture and education committee, leaped from his seat in the audience and shouted Schwartzben's remarks were "assumptions and incorrect accusations." Later Halpern was invited to the microphone and condemned the joint committee chairman for "narrow mindedness and parochialness."

He said Schwartzben didn't attribute major programing in the Joint Education Committee to AJCS, which is involved in positive developments, and stressed that the organization is always willing to work as a team.

Murray Spiegel, Congress Eastern Region chairman, said Kingstone did not give the "total story," despite the fact the lawyer attended all meetings. He also criticized Schwartzben for making inappropriate remarks.

According to one Congress spokesman, Montreal's community leadership, left in a state of shock by the controversy, were planning an emergency regional council meeting for just before or after Passover.

The spokesman told **The Canadian Jewish News** that information from the educational leadership never "filtered back to parents or they were told only the good stuff . . . Now parents want the whole truth and nothing but the whole truth."

At the conference, a resolution suggested by the Association for the Advancement of Jewish Education, which affirmed that Jewish education was the community's main priority, was unanimously adopted.

French candidates favor 'a friendlier attitude'

PARIS (JTA) –

President Georges Pompidou's death leaves a political vacuum in France. The Gaullist majority is disunified and even split behind a number of possible contenders.

Two, however, stand out: former Premier Jacques Chaban-Delmas and Finance Minister Valery Giscard d'Estaing. Both are known to favor a friendly attitude toward Israel. The friendlier of the two, and the politically more independent, is Chaban-Delmas, Pompidou's first prime minister.

A few days after Pompidou's election to the presidency and Chaban's appointment as prime minister, the former premier said in an interview with Radio Europe Number One (June 27, 1969) that France may lift its arms embargo on Israel. It later became known that he was overruled by Pompidou on this point as the president, following de Gaulle's precedent, defined all foreign affairs as his "personal domain."

Throughout his term as premier and after he was evicted by Pompidou two years ago, Chaban kept close contacts with Israeli diplomats and Jewish leaders in France. He openly and repeatedly stressed he believes in a marked improvement in Franco-Israeli relations.

Giscard D'Estaing, who represents the Gaullist junior party in the government coalition, the Independent Republicans, has always expressed friendly sentiments toward Israel. His party's secretary general, Health Minister Michel Poniatowsky, has consistently been one of Israel's staunchest allies in the French political world.

The party in general and Giscard especially, are known, however, for their close ties with the French business lobby and the banking world. French banks and large corporations, Giscard's main backers, have invested huge sums in the Arab world and have been in the forefront of the Franco-Arab rapprochement. Nonetheless, observers here believe that even Giscard would be an improvement over the policy Pompidou pursued.

Sapir, Begin to address Toronto Bonds functions

TORONTO –

Two important figures on the Israeli political scene, Finance Minister Pinhas Sapir and Opposition Leader Menachem Begin, are coming to Toronto to speak on behalf of the Israel Bond drive.

The finance minister, who is making a special visit to major U.S. and Canadian cities, will be in Toronto Wednesday, April 17. His principal mission is to confer with the community's top Israel Bond leaders and supporters at the trustee levels $10,000 and over purchasers).

Menachem Begin

Pinhas Sapir

Sapir's visit will signal the start of the extraordinary Bond drive being conducted in Toronto in 1974, with a new timetable for campaign events beginning immediately, and with a major thrust of the efforts directed at enrolling Jewish families as Shomer Yisrael Bond purchasers of at least $1,000 to help meet the crisis.

Mr. and Mrs. Ray D. Wolfe will be the finance minister's hosts at their home on the evening of April 17 for a reception to which Toronto Israel Bond trustees and members of the Prime Minister's Club have been invited.

Begin will fly to Toronto on Monday, April 29 to take part in the official launching of the Israel Bond Drive's Shomer Yisrael Campaign, at a testimonial dinner being held that evening in Beth Sholom Synagogue.

This is the first Toronto congregation to schedule a special Shomer Yisrael Dinner in accordance with the intensive continent-wide campaign now under-way to enroll every Jewish family as a Shomer Yisrael purchaser to help speed Israel's economic recovery from the Yom Kippur War. Toronto congregations in all three branches of Judaism are scheduling similar dinners and special events between now and June 15 in response to the urgency of Israel's dependence on these loan dollars for her economic survival.

One of Israel's most controversial figures, Menachem Begin has played a heroic role in creating the conditions that brought about Israel's independence, and has since played a major role in the political life of the nation. A minister without portfolio in the "wall to wall" coalition cabinet that was formed shortly before the outbreak of the Six Day War in 1967, he left the cabinet in August 1970 to head the opposition to the government. He founded the Herut party and has remained its leader ever since. Throughout the past 20 years, he has been a member of the all-important Knesset Committee on Foreign Affairs and Security.

In addition to the message he will bring to Toronto from the people of Israel, Begin will join in tendering tribute to Louis Burke, president of Beth Sholom Synagogue, and to the congregation for the outstanding support they mobilized through Israel Bonds during and following the Yom Kippur War.

The situation following Israel's adoption of record budgets for the new fiscal year which began April 1 paints a totally negative picture for Israeli development projects this year unless one billion in Bond dollars is made available for the new development budget. Toronto's quota of this unprecedented $1 billion Israel Bond Campaign for 1974 is $45 million. Toronto synagogues are in the forefront of this massive fund-raising effort, in line with their traditional role during the High Holy Day Israel Bond Appeals each year.

Associated students will represent Canada

Leonard Warner

Sheldon Goldhar

Hart Cohen

TORONTO –

Three young Toronto students who took top honors in the Canadian National Bible Contest, held in the spring of last year, will represent Canada in the World Bible Contest for Jewish youth on April 25.

The contest, which will take place in Jerusalem during Israel's Yom Ha'Atzmaut celebration, attracts wide attention and brings to Israel's capital some of the best young Bible scholars from many lands.

One of the three winning students is Sheldon Goldhar, son of Irving and Paula Goldhar, 169 Cocksfield Ave., Downsview. Sheldon, a student of the Associated Hebrew Day School, was first in Advanced Hebrew Seniors, for students of day schools grade nine and up. Sheldon is now attending the Community Hebrew Academy.

The other two members of the Canadian delegation are Leonard Warner, son of Sam and Freda Warner, 69 Clanton Park Rd., Downsview, and Hart Cohen, son of David and Fay Cohen, 81 Stonedene Blvd., Willowdale. Leonard and Hart are both students of the Associated Hebrew Day School and tied for first place in the Advanced Hebrew Juniors, for grades six to eight, day schools.

The three Torontonians won the right to represent Canada in a national competition held in Toronto, under the auspices of the Canadian Zionist Federation and the Toronto Board of Jewish Education. Students from Montreal, Toronto and Winnipeg participated.

A special camp in Israel will serve as the centre for the ingathered Bible scholars. There they will have opportunities for study, preparation and becoming acquainted.

The contestants will spend some 10 to 11 days in Israel. In addition to competing in the contest, the students will visit the home of Israel's President Katzir, spend a Sabbath with a host family in Jerusalem, and be conducted on several educational tours.

World News

FIRST CONTACT WITH SON

The mother of Dani Levin of Tel Aviv reads a letter written by her son who is in a Syrian prison camp. Families of Israeli PoWs captured by the Syrians recently received letters through the International Red Cross.

NRP slammed for joining coalition

NEW YORK (JTA) –
A spokesman for the Union of Orthodox Rabbis of the United States and Canada has reported that Rabbi Joseph Soloveitchik of Boston, the organization's honorary president, condemned the National Religious Party for joining Israel's new coalition government.

Rabbi Soloveitchik, speaking to the organization's administration, said the NRP had not adhered to the command of Israel's chief rabbinate and of rabbinical authorities throughout the world who opposed the NRP's joining the coalition as long as the Israel Law of Return was not amended to bar acceptance of Jewish immigrants converted under non-Orthodox auspices. He said the NRP had also desecrated the honor of the rabbinate.

Rabbi Soloveitchik was quoted as saying: "My opinion is the same today as I expressed myself a few weeks ago, that it is prohibited to enter the government, because it concerns an issue which determines whether halacha can be affected in the public life of Israel. I have not changed my opinion because in such a vital issue there is no alternative."

Rabbi Soloveitchik also said: "All achievements with which the NRP is boasting about have no value. If they wanted to justify their entrance in the government because it was a time of "crisis," and therefore they had to overlook the "Who is a Jew?" law, the question immediately rises, why didn't Premier Golda Meir become frightened. She did not overlook anything and remained by her stubbornness."

USSR emigration declines in '74

JERUSALEM (JCNS) –
There is reported to have been a drop in the number of Soviet immigrants in the first five months of the year. However, authoritative immigration sources in Jerusalem believe the drop is not yet so significant as to indicate a change in Kremlin policy.

Jews have been leaving the Soviet Union at the rate of 35,000 a year over the past two years. According to unconfirmed reports the figures were only 4,100 immigrants in January and February as compared to over 5,100 in the corresponding period last year.

Some press reports have speculated that the March numbers will not exceed 1,500 but official sources are more wary in trying to draw conclusions on the basis of two months' figures.

Congress site debate continues

NEW YORK (JTA) –
A leader of the World Jewish Congress appealed for "calm and reason" in the debate of where the postponed Plenary Assembly of the WJC should be held. Jacques Torzyner, chairman of the WJC-American Section, emphasized no final decision has yet been taken in connection with the assembly meeting site. The WJC governing council will determine the site when it meets in Switzerland at the end of April.

In a statement issued here, Torczyner expressed hope that no one would make the question of the site of the postponed assembly a test of personal loyalty to Israel. Those who argued for holding the assembly in the United States, he noted, "were not one iota less committed to support for Israel -- financial, economic and political -- then those who insisted it be held in Israel."

Torczyner added there were times when an international meeting outside Israel could more effectively show solidarity with Israel's position and serve this position better than meetings held within Israel.

When Dr. Nahum Goldmann first announced the postponement of the assembly that was scheduled in The Hague, there were unconfirmed reports that the meeting had been shifted to Miami. At that time, a number of WJC officials objected to holding the meeting in Miami and called, instead, for holding the assembly in Israel. Leon Dulzin, acting chairman of the Jewish Agency, reportedly said that Israelis would most likely boycott the assembly if it convened in the U.S. **The Dutch Jewish Weekly** cited the WJC's decision to move its meeting from The Hague as "bowing to Arab terrorism."

Torczyner, in his statement, declared that "there was sincerity on both sides of the debate, and it would be damaging to the interests of Israel and the Jewish people as a whole if the discussions were characterized by passion and hostility rather than by calm and reason."

Scientific shockwaves in new laser process

TEL AVIV (JCNS) –
Menachem Levin, a young Tel Aviv University physicist, has described as "exaggerated and somewhat sensational" a report in **Science** an American journal, and the **Financial Times of London** about a new method of enriching uranium developed by him and Isaiah Nebenzahl, a scientist with the Israeli defence ministry.

Science, after describing the process, which involves the use of lasers -- as acronym for "light amplification by stimulated emission of radiation" -- commented that the analysis of the process had sent "a chill up the collective spine of the weapons establishment."

The reason, the journal asserted, was that the process could produce seven grams of uranium - 235 of 60% purity in four hours. **Science** then quoted one expert as saying that a nuclear weapon would require just under 50 kilograms of uranium-135 of this purity.

Levin stated that the new process was designed to produce nuclear fuel for reactors, not nuclear weapons. In a few years, perhaps, the process could lead to less expensive fuel for nuclear reactors.

This would be particularly important for a small country like Israel which possessed only a few reactors. "We have proved that the technique is feasible, but not yet that it is economically viable," Levin said. He and Nebenzahl have applied for patents for their process in a number of countries.

Levin stressed that the process would be used for peaceful purposes only.

SEVENTH NATIONAL CONVENTION
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Delegates from all across Canada will participate in the Histadrut Seventh National Convention scheduled for May 18–20 next in Montreal's Mount Royal Hotel.

A convention program of the utmost significance and interest has been prepared, with top speakers from Israel, busy business session and, for the lighter moments, entertainment of a high calibre and a grand Gala Banquet. The theme running through the whole convention is of course, **"50 YEARS HISTADRUT CAMPAIGN."**

Who is entitled to send delegates? Contributors, canvassers, Labor Zionist Movement, Labor Zionist Alliance, Pioneer Women, Trade Unions, Friends of Amal, United Organizations for Histadrut and all Landsmanshaften, Societies, Fraternal Orders and Ladies Auxiliaries, Poalei Zion and Mapam.

This Convention takes place at a time when the State of Israel stands in the most urgent need of moral, physical and financial support. The war and its aftermath has created a backlog of social development which will take tremendous effort to overcome. **HOSPITALS, CLINICS, AMAL SCHOOLS and EVERY OTHER INSTITUTION MAINTAINED BY THE WORKERS IN ISRAEL IN PARTNERSHIP WITH THE HISTADRUT CAMPAIGN IN NORTH AMERICA ARE STRUGGLING VALIANTLY TO KEEP THEIR DOORS OPEN.**

Old methods and ideas which our Campaign has adopted in various forms for the past fifty years must be changed. The new Israel requires us to rethink and react in accordance with today's realities and not yesterday's dreams. This Convention is geared just to that concept.

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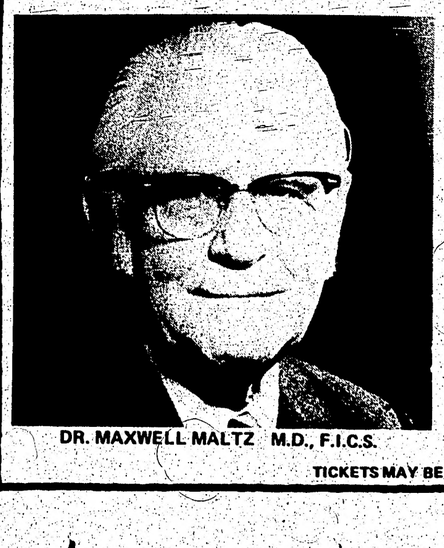

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'Outstanding leadership' cited

JNF honoree shows modesty

By MOURA WOLPERT
CJN Hamilton Correspondent

HAMILTON -

There is nothing modest about Paul Hanover when he talks about his career and his public personality. He is proud of it and with reason. One of the best known and most popular radio personalities, there's not a man, woman or child in Hamilton and beyond that doesn't know his name. He's the guy who gets everyone up in the morning and off to work or school with a smile; the fellow who's never lost for words; the most sought after emcee for any and all occasions from a picnic to a formal banquet.

But ask him why he is being honored with a Negev Testimonial Dinner and he becomes uncomfortable. He searches for possible reasons - until suddenly inspiration hits: - "The best thing I ever did for the Hamilton community was to get my cousin Dr. Philip Yanover involved!" (Dr. Yanover was first president of the Hamilton Jewish Federation). Without even a trace of a smile!

Paul Hanover

The official JNF handout says he is being honored for his "outstanding leadership contribution in time, effort and concern for the benefit of numerous philanthropic causes" and lists the Council of Jewish Organizations, the United Jewish Welfare Fund (of which he has been chairman), Israel Bonds, JNF, Histadrut, Viceroy Reading Lodge of B'nai B'rith (president), the United Appeal, YMCA, Big Brother and the Sons of Italy as organizations which have benefited "from his dedication to the well-being of his fellow-man." And that he has received awards from the Knights of Columbus and the Sertoma Club.

If Hanover himself is reluctant to regard this as being in any way special, there are plenty of those who have worked with him to confirm that he has always been one of the leading and most willing workers in the community.

Where he does concede to having done something that merits recognition is in public relations - which brings him right back to the public Paul Hanover. "I hope that what I do every day - and like doing - is public relations for the Jewish people and the Jewish community."

Born and educated in Hamilton, he worked at the Steel Company for a while during the war and in 1943 "latched on to" a job in Sault Ste. Marie at the magnigicant sum of $7.50 a week, which soon became $17.50. Later he moved to Chatham where he "mooched around for free Sabbath meals" among the local Jews and where he met a bookmaker who introduced him to racing and became responsible for his life-long love for and fascination with horses. In 1945 he returned to Hamilton to join CHML radio under the late Kenneth D. Soble and within a few weeks was asked to do the morning show. He has been doing it ever since.

As part of his 25th anniversary celebrations in 1970, a race horse was named after him and, he says proudly, "there is even a street named after me - Hanover Place - in east Hamilton.

"But one of the most important things that happened to me was when I came to terms with being Jewish. I am the product of all my backgrounds," he says and makes no secret of it in his work.

Recognition given community leader

VANCOUVER -

Joseph Segal of Vancouver will be honored with this year's UOJCA's distinguished service-award. Presentation will take place at the Union of Orthodox Jewish Congregations of America 76th annual national dinner on May 19, in New York City.

Segal, a major figure in the Canadian Jewish community, has been a stalwart supporter of the Jewish community in Vancouver, which has enjoyed rapid growth. He served as president of Congregation Schara Tzedeck for the past four years, and, in the words of Rabbi Marvin Hier, the congregation's spiritual leader, "he has been a moving force in the dramatic advancement of Jewish communal life in the area."

Segal has been an ardent supporter of Jewish education, both in his own community and around the world. He serves as a life governor of the Vancouver Talmud Torah, is an active supporter of the Hebrew University in Jerusalem, and has been named as a master builder of Yeshiva University.

He serves on the Advisory Board for Israel Bonds of North America and was the first person in British Columbia to receive the Israel Bonds' Man of the Year Award. His philanthropic activities span a wide range of causes, including the United Jewish Appeal and a term as president of the Jewish Community Fund and Council of Vancouver.

Segal is president of Fields Stores of Canada.

Passover seder sharing 'a magnificent welcome'

TORONTO -

One hundred and ten Russian families celebrated their first Passover in Toronto with local families, and it was a warm sharing experience.

Charles Kent, vice-president of the Jewish Immigrant Aid Services (JIAS), said this week the generous response from the Jewish community to the organization's request that the newcomers be invited to family seders, "was a magnificent outpouring of welcome."

In thanking the host families on behalf of the directors and staff of JIAS, Kent said: "This was surely one of the most beautiful examples of Jews reaching out to Jews -- a cherished Judaic tradition. We at JIAS salute the Toronto Jewish community."

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Grass roots protest movement threatens shaky Meir government

Something new is happening in Israel, and it threatens to have a significant impact on the complex political situation. A grass roots protest movement, involving men who served in the October war as well as a sizable army of civilians, is threatening to topple the shaky Meir government.

Grass roots movements are not an unknown quantity outside Israel, but the Jewish leadership never before has found itself confronted with this phenomenon. The unpreparedness of the nation for the Egyptian-Syrian onslaught, the feeling that the death toll would have been much less had the military leaders been more on their toes, the steep rise in living costs and the blatant politicking and manoeuvring, have produced a profound sense of disillusionment, particularly among demobilized war veterans.

The political hierarchy that has ruled Israel for all of its modern history is showing obvious signs it is in trouble. Its enemies say the Labor Alignment regime is bankrupt; that younger, more imaginative people are needed to guide the nation in the difficult, perilous years ahead. The crisis of survival envelopes Israel and it is a presence felt in virtually every facet of Israeli life. This is not to say that morale has broken down, or that pessimism is rampant, but there is a deepening split in public thinking, as well as among the political leadership, as to what course to follow in the forthcoming negotiations with the Arab states.

Public dissatisfaction with the conduct of the October war has not been appeased with the finding of a special commission of inquiry that senior military leadership was responsible for the initial setbacks suffered by Israel's armed forces in the October war. The report has led to the resignation of Lt. Gen. David Elazar as chief of staff. In the view of a substantial number of Israelis, the real culprit is Defence Minister Moshe Dayan.

The several protest factions have joined forces to consolidate their strength and it is possible that before long, the battle between those in power and those trying to topple them, will be joined.

What is happening today in Israel speaks well for the principle of political democracy followed in that country. The voice of dissent is not stifled and those who speak out against government policies are not shackled. Well and good. But it is abundantly apparent that national unity needs to be revived and recognition given to the fact that this is no time for political gamesmanship.

Diaspora Jewry is solidly behind Israel. Factional disputes and rivalries have been put aside to permit maximum efforts on behalf of the Jewish state. The response has been magnificent. We are not intruding on the Israeli political scene when we suggest that political gains made at the expense of national unity can only harm the nation. If the crisis of Israel's survival is to be overcome, it will be brought closer to accomplishment when its political parties place national interests ahead of all other concerns.

Study shows Yom Kippur War increased identification as Zionists

The relationship between the state of Israel and its Jewish population, and the Jews of the Diaspora has often been a subject of inquiry. Undoubtedly every crisis experienced by Israel contributes to internal consolidation but does this situation also apply to the attitude of Israelis to the Diaspora Jews? In other words, is there any connection between the feelings of solidarity in Israel and the feelings of solidarity experienced by Israelis with the Diaspora?

The Israel Institute of Applied Social Research launched an inquiry into the sense of Jewish belonging and the incentives to Jewish identification experienced by Israelis in the first 10 days of the Yom Kippur War. It transpires that almost all the people questioned (96%) feel they are part and parcel of the Jewish people in the world. There is no marked tendency to link this feeling with the concept of similarity and dissimilarity between various Jewish groups. About 60% of Israelis do see a marked difference between the Jews in Israel and in the Diaspora, but despite these differences, there is a strong sense of belonging to the Jewish people as a whole.

Since the outbreak of the war a larger number have come to regard themselves as "Zionists", than did before the war. The concept "Zionism" is differently interpreted and not all conceive it in the same form. Undoubtedly however, it includes the link between the Jewish people and Eretz Israel, and the Yom Kippur War has considerably influenced the attitude of the Israeli public to this concept.

Immediately after the outbreak of the war, the percentage of people who regarded themselves as "Zionists" increased. The question was investigated in the trimester preceding the outbreak of the war, (July-September 1973) and in the first week of the war (October 7-15, 1973). Before Yom Kippur, 82% answered the question in the affirmative (42% answered "definitely yes" and another 40%, simply "yes") whereas in the first week of the war 90% answered in the affirmative (56% - "definitely yes" and 34% - "yes"). The difference lies mainly in the intensity of the affirmation, namely in the transition from "yes" to "definitely yes."

The same question was posed in the summer of 1970, when the division of replies was similar. Then the people were asked to try to look back and imagine how they would have answered the question before the emergence of the state. It transpires that about 60% would have answered "definitely yes" and another 23% simply "yes". In other words, 83% would have answered in the affirmative.

A comparison of the present-day situation with the one that would presumably have obtained before the rise of the state, shows there is a somewhat greater inclination towards "Zionism" than was the case before the rise of the state, but with somewhat lesser intensity. Obviously, the people who in 1970 were questioned about their attitude before the state emerged, belong to the older section of the community.

There is a close link between age and approach to Zionism, the older people tending to regard themselves as Zionists to a greater extent. The conclusion is that the main shift to Zionism has taken place among the younger age-groups.

Both those who regard themselves as Zionists and those who do not have the same evaluation about existing differences between the Jews in Israel and those in the Diaspora.

WZO Press Service

Protests against uncivilized conduct of USSR must continue without letup

To thousands of Canadian Jews, Sylva Zalmanson is more than the name of a sick, Russian woman whose crime was that she wanted to emigrate to Israel. She is a symbol of the shining courage of all those fellow Russian Jews who have been persecuted for daring to want what other more enlightened nations give their citizens as a matter of right — freedom to leave the land of their birth.

Languishing in Potma Prison, Sylva Zalmanson is a prisoner of conscience, the victim of fake criminal charges that gave her persecutors the excuse to deprive her of liberty. She was convicted in 1970 on charges of hijacking and given a 10-year sentence. Proper medical care has been denied her and reports smuggled out of Russia say her health is precarious.

The recent demonstration in front of the Russian Embassy at Ottawa by Women for Soviet Jewry and other organizations, won't bring about Sylva Zalmanson's release from prison and permission to emigrate, but it is the type of action that must continue without letup. Those who took part in this demonstration of protest on a cold, miserable day, showed by their presence that they care about what happens to all the Sylva Zalmansons of this world trapped by regimes that violate the code of civilized conduct.

Seven weeks after beginning his lone campaign against Defence Minister Moshe Dayan, Motti Ashkenazi told 5,000 supporters that he was stepping down to join a nation-wide protest movement he helped bring about. The rally took place outside Mrs. Meir's office.

Rabbi solves his dilemma

Staying in Israel 'more right'

By RABBI EMMANUEL FORMAN

NETANYA -

Last month, I almost went back to Canada. I almost did so for reasons which I believed to be right. But I didn't (or, to be more precise, I couldn't). I didn't for reasons which I ultimately came to realize as being "more right." The difference between "right" and "more right," in essence, represented both my dilemma and my discovery, and I suspect that the same must be true of many an oleh.

My name is Emmanuel Forman. I am a rabbi. For 15 years, I served the pulpit rabbinate in North America, first in Brookline, Massachussetts and then in Toronto, Canada. I found those years to be meaningful, satisfying and fulfilling. I found them so because I set for myself, as a rabbi, a single, rather simple goal -- to project "growth" as the basic ingredient of authentic Jewish living. As an Orthodox rabbi, I taught the only definition of Orthodoxy which makes sense to me. To be an Orthodox Jew (read committed) means to confront the totality of Jewish tradition and to sense its claim upon me. To this claim, I must seriously respond by "growing Jewishly." If my Jewishness is marked by movement, it is authentic; if it is not, if it has grown static and stale, it has lost its authenticity.

Teaching this in North America was important. It helped many Jews regain faith in themselves, in their potential as Jews. It helped overcome many of the artificial barriers which divided segments of the Jewish community for it expressed the ultimate sterility of all religious labels. That criterion of "growth" became the background against which I was able to join many fellow Jews in a mutual search for "more" Jewishness. That is what made by rabbinate exciting; that is what compelled me 2 1/2 years ago, to move on and come to Israel.

Were I to list the reasons for my attempt at aliyah, I suppose I would have to include the more traditional ones, i.e., the fervor following the Six Day War, a growing frustration with "words" and a desire to be "where the action is," a recognition that Jewishness can be lived to its fullest only in the land of Israel. And yet, in the last analysis, I know that the decision was much more personal. It flowed from that personal philosophy which marked my rabbinate. If, indeed, "growth" was essential to everything I believed in, if according to my own definition one had to confront the totality of Jewish tradition and continually move on within it, then at some point Israel must enter the picture. As to when, each Jew must answer for and only to himself. Two years ago, I reached that point and knew that if I did not try -- I, personally, would stop growing and with that my ability to function as a rabbi might be seriously impaired.

And so I came. I came with the hope that here I could continue to grow Jewishly and, in that way, help others in need of growth. I came with the expectation of continuing, in one way or another, my rabbinate here in Israel. It hasn't been easy. The framework for rabbis such as myself to function in this country does not yet exist. It has to be created. That the need is here, I know. I am convinced that the need is here to an extent which is even greater than in North America. How ironic! In a country which is marked by dynamism, in which all Jews are moved by a common desire to be Jewish, so many are prevented from growing Jewishly. So many have lost faith in their religious potential, if only because so few have expressed faith in them. So many fail to acknowledge that religious impulse which has brought them here, because no framework exists for them in which to nurture that impulse. The result -- frustration and despair, that same frustration and despair

Rabbi Emmanuel Forman

which almost sent me back, until I realized that this too was part of the challenge. If such frameworks did not exist, they must be created.

It was this realization that brought me to Netanya. There a group of new olim asked me to help found and build a synagogue-centre which would help foster the kind of community life to which they were accustomed and which they sensed to be so desperately lacking here. Here was a framework -- a bridge between "dati and lo-dati," between oleh and Israeli, between Israel and the Diaspora.

It was this realization that brought me to Gesher, an organization dedicated to the task of opening channels of communication between "religious" and "non-religious" youth. Here was a framework -- an opportunity for kids who had stopped "growing" Jewishly to learn how to grow again.

And so, when an offer came from Canada for me to return and accept a rabbinic post in a vital Jewish community there, the dilemma was upon me. To return, would mean that I could function again. To return, would mean that I could serve the Jewish people (and yes, even the state of Israel) in the manner I best knew how. It sounded "right". But then discovery. To do so, might mean that I would stop growing. To turn my back on the above opportunities -- as fragile as they may seem -- would be to turn my back on myself. This was "more right" and I decided to stay.

My story, I suspect is not unusual and therefore, perhaps, not too important. What is important, however, is that Jews, olim and potential olim, know that it is not unusual, if only to place aliyah in perspective. It is most important, it seems to me, that Jews come to see aliyah, not so much as a radical departure from Jewish life in the Diaspora, but as a logical extension thereof. Aliyah should be viewed, not so much as a "one-time" event, but rather as a process -- a personal process. As to when and how the process is to be undertaken, each Jew must decide for himself. Aliyah means not only "going up" but "growing up."

I don't know how the story will end for myself. Perhaps someday I may yet return to North America. Perhaps not. But this I do know. Wherever I am, I always wish to remain an oleh.

Rabbi Forman occupied the pulpit at Sharei Shomayim Congregation before moving to Israel.

Seder of long ago recalled by Jewish Legion veteran

By JOSEPH BERNBAUM

One day in 1919 a man of my battalion, the 39th Royal Fusliers, of "C" Company, Private Menuhin approached me and advised me that we were both invited to a seder at the home of the Aaronsohn's, at that time one of the most prominent families in Palestine, to take place at thier home in Rehovoth.

Naturally I accepted with pleasure and later wondered why we had been selected out of the entire company. The 38th and 39th held their own communal seders and we regretted leaving our comrades.

When the day came, we did our utmost to appear at our best and arrived at their home, only a 30-minute walk from camp. Private Menuhin, a personal friend of the family, introduced me. The family consisted of Mr. and Mrs. Aaronsohn and Mrs. Aaronsohn's father, Avraham, a distinguished gentleman and I found out a great Talmudist.

After a short time to our pleasant surprise, Colonel Henry Patterson and Lieutenant Zev Jabotinsky arrived. As they entered we both jumped to attention and saluted. Colonel Patterson immediately told us "at ease" as we were all equal guests. A few minutes later Major Hopkins and Adjutant A.J. Mendoza appeared, also friends of the family.

We sat down and Avraham asked his daughter to send in the two servants who were Jewish to join us at the seder. First Avraham made Kiddush and we all drank wine. Then he asked who the youngest man was. As I was the youngest I had the honor of asking the Four Questions. Although nervous at first, I overcame this and continued chanting to the end.

Avraham suggested that we omit the second part of the Haggadah. We should individually express our opinions about the future of Palestine. Colonel Patterson had also been in command of the Zion Mule Corps at Gallipoli, and expressed his admiration of their bravery in that ill-fated campaign. He was proud of his own men in the 38th and of their brave conduct during the Jordan Valley battles. With men of this calibre he felt there was no adversary or battle that could not be overcome.

Capt. Mendoza, Adjutant to the general, expressed regrets that the general could not attend owing to a tragedy in the family and he had been called to London. Mendoza was a Sephardic Jew and he foresaw the possibility of Palestine uniting the Ashkenazic and Sephardic groups who had been torn apart since 1492 during the time of the Inquisition. He hoped that a new Jewish state would heal that breach and a unified Jewish nation would emerge.

Major Hopkins a graduate of London University, had many Jewish student friends and had attended many seders in London. He was very gratified to be invited to the seder and recalled just a year ago being in the final battles with the Turks and Germans, unable to even think of a seder. He concurred with Col. Patterson's estimate of the fighting quality of the corps in action.

Menuhin who volunteered for the corps in California was an intellectual who distinguished himself in the fighting. He felt that some day God willing and with the help of his comrades and other brave Jewish men, a Jewish state would come into being.

Jabotinsky summarized the expressions of the group in Hebrew because he foresaw an uphill struggle against the British. And so it was.

Joseph Bernbaum, 77, of Toronto served as a volunteer in the Jewish Legion in 1918 and 1919. He is chairman of Jewish Legion Veterans Group.

ask the rabbi

Only one rule in child naming

1. Please lay to rest the various myths regarding the naming of a new-born baby —is it or is it not permitted to name the child using the initial or actual name of a living relative?

The only rule in this connection that has come down to us from Talmudic times is that a child should not be given the name of a wicked person. Nevertheless, there is no clear indication whether in Talmudic times children were ever named after persons still alive. On the whole, in reply to your question, it is customary for Sephardim to name their children after grandparents and sometimes even after parents who are still alive but Ashkenazim do not normally name a child after a living relative (see H.J. Zimmels: Ashkenazim and Sephardim, page 165).

2. Is there a shorter form of morning prayers which are permitted for those who are rushed for time, and if so, what prayers are essential?

The oldest parts of the liturgy and hence the mose essential are the Shema and its benedictions and the Amida, of which latter there is an abbreviated version.

In reply to your question, I would suggest the following passages (the page numbers are those of the new edition of the Singer's Prayer Book): Baruch She-Amar (17—18); Ashrei (30—31); Psalm 148 (32—33); Yishtabach (37); the Shema and its benedictions (38—46); the shorter form of the Amida (as on pages 56—57).

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Encouraging results seen in research

JERUSALEM -

Encouraging results with a new treatment for what were previously considered hopeless cases of acute myelocytic leukemia have been registered by Prof. David W. Weiss and other researchers at the Hebrew University Lautenberg Center for General and Tumor Immunology, who base their work on the theory that people fall victim to cancer only when the body's natural protective mechanisms fail.

Recently released results of tests they began two years ago show that of seven such "hopeless" cases treated with a substance called M.E.R. (Methyl Alcohol Extraction Residue), in addition to conventional treatment, four are still alive and well, their leukemia in a state of remission. But despite these encouraging results, Prof. Weiss refuses to regard M.E.R. - a general immunity booster - as a miracle drug. He feels it is merely a model which can be greatly improved upon and anticipates that large drug firms abroad will find such improvement worth their while.

Most serious immunologists believe that the body can seek out and destroy thousands of cancer cells by immunological means, thus affording natural protection. The same basic protective (immunity) mechanisms which allow people to live for years with bacteria which -- were they to run rampant -- would kill them, also afford protection against cancer. Working together with Dr. Weiss, Drs. Gabriel Izak, Ruth Galili, Yehudit Stupp, David Naor and Mark Wainberg have helped develop and test the theory that if one raises the activity, they will be able to beat back even malignant cancer

Reader miffed with Red Cross

Dear Editor:

Most of us have always assumed that the International Red Cross in its humanitarianism always transcended politics, race and religion. I was disillusioned recently to discover the contrary. Israel's Mogen David Adom -- Hebrew for Red Shield of David -- is not a member of the international body, having been refused admission in 1949. It is applying once more to the International Red Cross conference in Geneva and the result remains in doubt.

The official excuse given for blackballing of Mogen David Adom was that the Red Star of David was used as a symbol rather than the Red Cross. If the International Red Cross had adopted a symbol devoid of religious or political meaning, all nations would have accepted it. As it is, it recognizes the Iranian Red Lion and Sun as well as the Red Crescent used in Arab and other Moslem countries.

I hope that the Canadian government, and in particular, External Affairs Minister Sharp, can be prevailed upon to exert influence in this matter. Where does the Canadian Red Cross stand?

It is obvious that the official excuse for barring Mogen David Adom from membership is not the real reason. The Arab states refuse to recognize Israel and thus oppose recognition of Mogen David Adom, a non-government agency.

Morris L. Pekilis,
Downsview

'Precious stones are strong emotional tie'

Elaborately-carved tombstones of old Sephardic cemetery restored

By JULES B. FARBER

OUDERKERK, HOLLAND –

Perhaps it is this legendary tradition of sepulchral art which inspired the elaborately-carved tombstones, from 1614 onwards, in the Portuguese Jewish cemetery in this town on the Amstel River, just a few miles from Amsterdam.

This cemetery is called Beth Chaim, which means "house of the living." Interred in the oldest part of this site are an estimated 18,500 Sephardic Jews, but most of their grave covers have disappeared under the sod in the rains of the centuries.

The sculptured memorials, which were executed under commission by leading Jewish artists, are such a unique historical link with the once-rich and powerful Sephardic community of Amsterdam, that a project has just been undertaken to raise and restore as many as possible. This is being done by the Dutch National Monuments Committee, in conjunction with the municipalities of Amsterdam and Ouderkerk, as well as the Portuguese synagogue.

Already a century ago, about 100 of the most beautifully carved specimens were dug up and restored in a program initiated by the Jewish historian De Castro. Now, in winter months, these precious stones -- a strong emotional tie with the early 17th century immigrants -- disappear under layers of straw as protection against further ravage of the elements.

The cemetery grounds are enclosed by a modern day iron fence with a blooming phoenix motif. The phoenix is the symbol of the Sephardic Jews in Amsterdam and represents their rising from the ashes of Spanish and Portuguese persecution to bloom again on Dutch soil.

Once you have gone through the gate, you begin to discover a world of biblical personages, allegorical tales and baroque ornamentation carved from the finest quality marble. But the overall impact creeps up on you slowly because these are like precious jewels strewn on the ground.

These works of art, in their totality, never overwhelm you. They lay flat like sarcophagi and each must be examined for itself, to reveal its story and master carving. Inscriptions are in Portuguese and Hebrew for the most part, with an occasional Dutch text. Dates of death are recorded in the Hebrew and Christian calendar years.

There are also simple, Moorish-shaped tombs with little or no ornamentation. These lay, as if in silent protest to the rich memorials, like mounds of chalk. Under such plain cover are the parents of Baruch Spinoza, though the great philosopher himself was not given burial here. He had been excommunicated for his heretical teachings.

To any visitors conversant with Jewish custom, the representational carvings seem to be a breach of the Second Commandment which says: "Thou shalt not make unto thee any graven image." A biblical scholar from the Sephardic community gave the following explanation: "We believe the reference to graven images was to forbid idol-worship from statues such as the 'golden calf' which the early Jews had made. One finds biblical scenes as decoration in all kinds of ancient Jewish buildings, scrolls and objects used in synagogues. In our case this rich decoration was a direct continuation of Babylonian, Greco-Roman and European cultural traditions which were part of our ancestors' way of life."

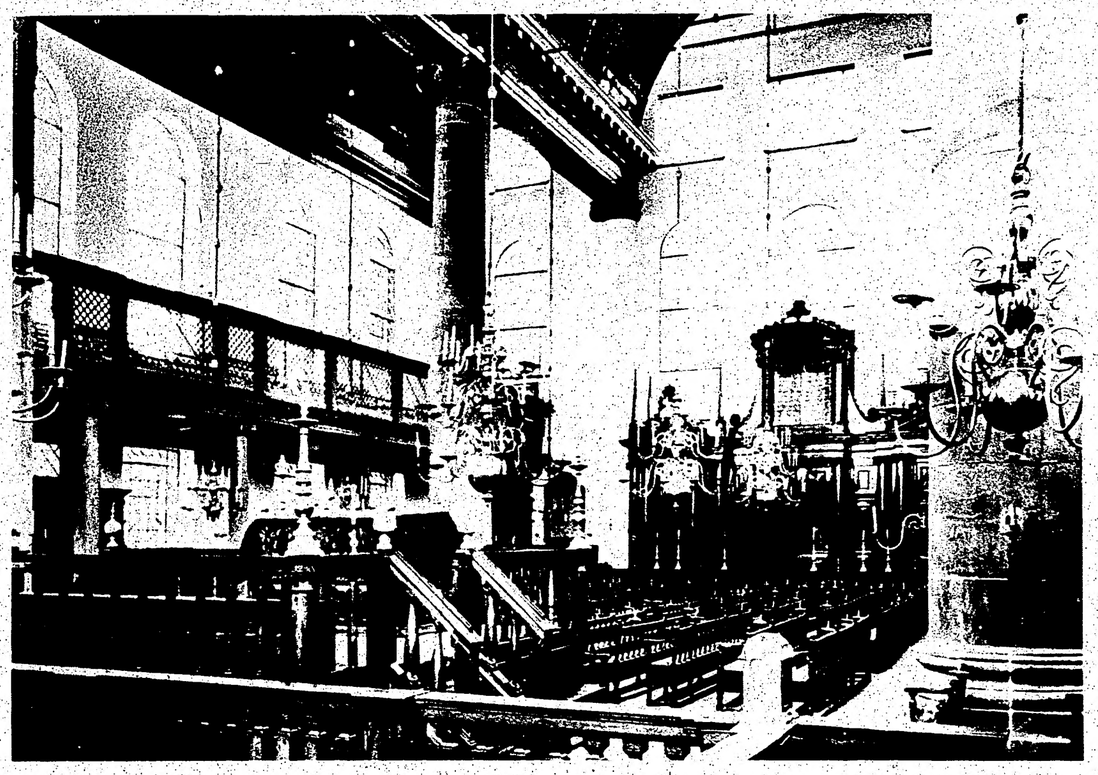
Still, there were objections even in the early 17th century to these elaborate carvings, including one on record registered by Dr. Joseph Bueno, administrator of the cemetery, in 1625. Despite Dr. Bueno's and others' pleas, highly talented Jewish artists and craftsmen were commissioned to create rich tomb decorations for this cultivated, affluent community of Sephardic Jews who had escaped the bloodletting of the Inquisition by becoming Marranos and professing conversion to Christianity. Even the tombs which they reserved for the rabbis were, greatly ornamented.

Though the Marranos had been estranged from the religion of their ancestors during two centuries, most returned to Judaism soon after arriving in a new land. Those who came to Amsterdam formed together for their first service in 1602 in the house of Rabbi Uri Halevi in the Jonkerstraat, close to the Montelbaan Tower, which became the heart of the developing Jewish quarter of the capital.

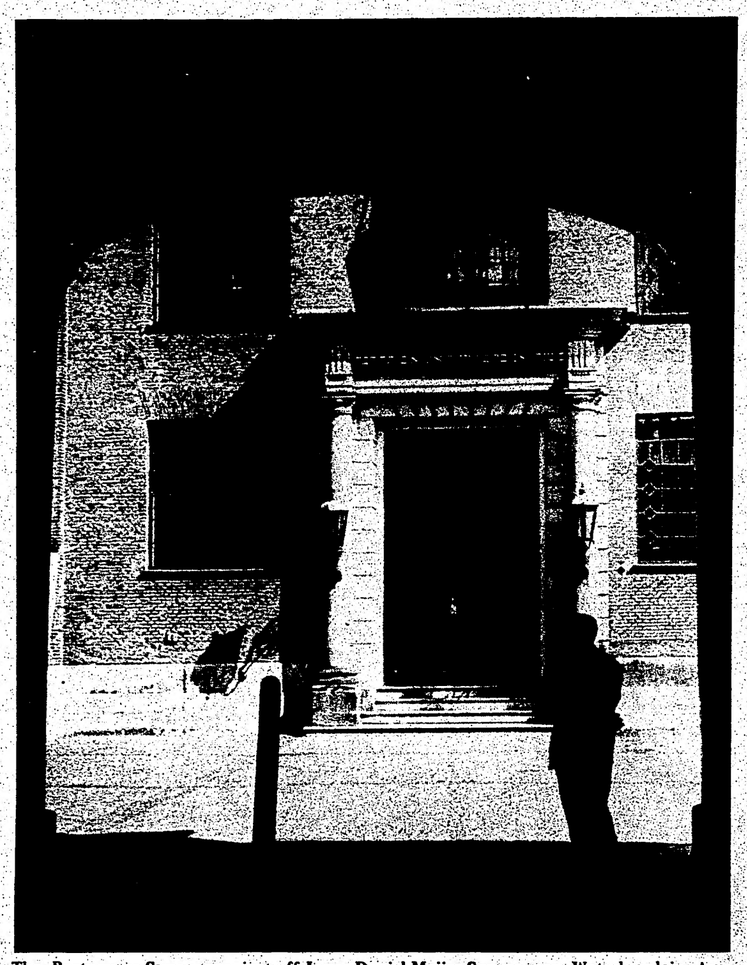
In 1614, two of the three Sephardic Jewish communities of Amsterdam joined together and purchased for 2700 florins a tract of land for burial ground in Ouderkerk. The remains of some 100 persons interred in Groet were moved to the cemetery.

By 1639, the three groups of Sephardic Jews from the Iberian Peninsula had united into one community in Amsterdam. Among their members were many doctors, diplomats, financiers, artisans and writers. It was a highly cultivated group of immigrants that preferred to speak Portuguese and remain apart from the Dutch.

It was therefore strange for the villagers of Ouderkerk when the cemetery came into existence with its elaborate stones, inscribed in Portuguese and Hebrew, and with the families of the deceased talking and praying in languages unknown. In fact it was not until the 19th century that the Dutch language was used for inscriptions. Locals objected to the immigrants' cemetery in their midst and this matter had to be settled finally in the governmental centre of The Hague.



This is the interior of the Portuguese Synagogue, one of the largest in the world and focal point of the Jewish community of Amsterdam which once numbered 100,000. Outside of Amsterdam, in the town of Ouderkerk stands the Portuguese Jewish Cemetery.



The Portuguese Synagogue, just off Jonas Daniel Maijer Square, near Waterlooplein, Amsterdam, is participating in a program which will restore a number of beautifully-carved tombstones at Beth Chaim Cemetery. The cemetery, in the village of Ouderkerk, is an important link with the once-rich and powerful Sephardic community of Amsterdam.

Passover of 1943 was tragically heroic

By J.B. SALSBERG

Collective experiences -- good and bad -- shape a people. But it is the collective memory of a people that forms the character and develops the resilience of a nation. A people whose group memory is faulty, or whose experiences leave no indelible mark on the collective's mind, is doomed to extinction.

Our millennia-long existence as a distinct national entity is, perhaps more than any other reason, due to the fact that we remember, and continuously relive (even if only symbolically) the major experiences of our past. We recall our slavery in Egypt at every festive holiday and we resurrect the sad memory of the destruction of Jerusalem even at happy wedding ceremonies.

On balance, our historic annals tell of more collective grief than of common joy and it seems that common grief, if not forgotten, is an unbreakable unifier of a nation.

And thus it is that Pesach, the Festival of Freedom, has, for the last 30 years, acquired a new dimension, an additional meaning in our lives. It is no longer only the celebration of our liberation from Egyptian slavery -- though it must basically remain that for all times -- but the triumphant liberation song is now brought to a sudden, momentary halt to allow the mournful sound of Kaddish to be heard before the festive mood can be resumed. Again it is sadness in the midst of joy.

It was during the heartbreaking seder night of Passover, the 19th of April 1943, that the mighty Nazi war machine commenced its powerful military attack on the last, physically exhausted 40,000 Jews of the Warsaw Ghetto. It was the beginning of the final liquidation of the once glorious Jewish community of some three million that lived in Poland for more than 800 years. The heroes of the Warsaw Ghetto kept the super-armed Nazi monster at bay for 42 days and nights and before the last resistance died out, that saintly and courageous remnant of ours managed to destroy 5,000 of the accursed enemy.

The Warsaw Ghetto uprising constitutes the most heroic, organized civilian resistance in the whole of Nazi occupied Europe. For Jews, the Warsaw Ghetto uprising compares, in its national heroism and purpose, with Massada where the Jewish patriots of 1,900 years ago made their last brave stand against the Romans.

Massada was followed by a long, dark and tortuous period of Jewish struggle for survival and national existence. The Warsaw Ghetto uprising was fortunately followed, in quick succession, with the most uplifting Jewish experience since Massada - the establishment of Jewish statehood, the birth of the state of Israel.

And so the ancient Jewish calendar is becoming crowded (if not congested) with historic dates. On March 8 of this year 5734 (1974) we celebrated Purim, to mark the deliverance of Persian Jewry from the evil machinations of Haman. On April 7 we began Pesach, the festival of our liberation from Egypt. On the 18th of April (some Jewish groups will adhere to the 19th) we will observe the Warsaw Ghetto uprising memorial, which has also become the accepted occasion for honoring the memory of the six million Jews who were murdered by the Nazis. On April 24, many of us -- and all of Israel -- will honor the memory of those who fell in the war for Israel's independence. And, finally, (for the month of April, at least), Israel, Jews the world-over and all our friends will celebrate Israel's 26th birthday.

There is enough history crowded into those few weeks to do many other peoples for a whole year or more. (Uncle Eliezer reminds me that I didn't include in my March-April listing other special occasions, like special days in which we expressed our deep concern for Soviet Jews or for persecuted and brutally murdered Syrian Jews.)

No wonder that some among us wonder aloud about the benefits of being a "chosen people." But uncle Eliezer says there is no use grumbling about our fate. "We are what we are," he often says, "because we were what we were and we wouldn't be ourselves if we were different." I agree with him and comfort him by saying, "who wants to be different?"

That being our inescapable fate, we sigh in the midst of joy and we barely finish celebrating something when our minds are already attracted to a heartbreaking event out of our past that trudges towards us. The Pesach of our liberation comes to an end and we turn our eyes and our hearts to that other Pesach -- the Passover of the Warsaw Ghetto of 1943.

Poor recording of achievement of right to hold public office

Encyclopaedia marred by contradictions

By A.J. ARNOLD

(Second of a Series)

A.J. Arnold

The recording of the achievement by Jews of the right to hold public office in Canada is marred by contradictory statements in the new Encyclopaedia Judaica. It states: in 1832 the legislature of Lower Canada (Quebec), granted the Jews "full civil rights including the right to sit in Parliament and hold public office" (E.J. Canada, Vol. 5, p. 103). This fails to explain that the act did not exempt Jews from the Christian form of oath. In a later section, however, the encyclopaedia reports: "After the law of 1832 it took royal intervention to smooth the way on the oath." (Politics, Vol. 13, p. 810). Since the latter statement is correct, the former is at least incomplete.

Implementation of the act as it stood depended on the application in Canada of earlier British legislation which provided oath exemptions for Jews in certain situations. Unfortunately, English officials in Lower Canada tended to the view that British law on the oath did not apply to public office in the colony.

Less than a year after the act was proclaimed in 1832, three Jews were nominated as magistrates. Only one, however, Samuel Becancour Hart of Three Rivers, qualified for the post in the summer of 1833, when a French-Canadian official recognized his right to take the oath without swearing "on the true faith of a Christian." In Montreal, Benjamin Hart and Moses Hayes found that they would not be accorded the same privilege.

In 1834 a special committee was set up by the Assembly to investigate the deficiencies in the Act of 1832. The committee found that S. B. Hart did qualify properly in Three Rivers and suggested that the two Montreal nominees should be able to qualify in the same way. Benjamin Hart and Hayes however, preferred to wait for direct action from London.

Thus they did not qualify as magistrates until they received royal documents certifying their appointment, which were said to have been signed by Queen Victoria herself, in the summer of 1837. They were, therefore, not the first Jewish magistrates, as the encyclopaedia claims (Vol. 5, p. 112), but rather the second and third, after S. B. Hart of Three Rivers.

The royal action in their behalf undoubtedly clarified any doubts remaining among English officials in Lower Canada about the right of the Jews to be exempted from the Christian form of oath.

It may be argued that even a 16-volume encyclopaedia has space limitations that could prevent a writer from giving complete details on a particular issue. This merely increases the responsibility to present a brief but definitive statement based on the fullest study of all available information.

The encyclopaedia section on politics is also deficient in listing all the Jews who have served in the House of Commons, beginning with Henry Nathan of Victoria, elected in 1871 as a supporter of Sir John A. Macdonald. Two names are omitted: one is Fred Rose, the Communist (Montreal-Cartier, 1943-46), perhaps because he was also convicted as a spy. But there is no excuse for skipping Samuel Factor (Toronto-Spadina, 1930-1945), the first Jewish M.P. from Ontario, who was a staunch Liberal.

Dr. Stuart E. Rosenberg, Canadian sub-editor of the encyclopaedia, is the writer of the section on politics in Volume 13, while Ben Kayfetz, long-time staff-member and now executive-director of Canadian Jewish Congress, Central Region, is the writer of the main article on Canada in Volume 5. Each contributes his own share of mistakes but sometimes one makes up for a mistake of the other. For example Kayfetz mentions Sam Factor's election to Parliament where Rosenberg does not.

Next: Encyclopaedia gets lost amidst Jewish farm colonies.

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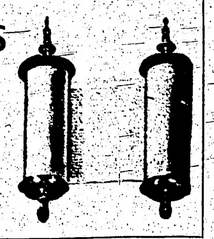
King Solomon thought himself wiser than Torah until he used power of Jewish song in repentance

sparks from the torah



By RABBI MEIR GOTTESMAN

Shvii v'achron shel Pesach

Oshirah la'Hashem kee ga'oh ga'ah . . . exalted . . .

* * * * * * * *

It doesn't pay to be too smart. Solomon was the wisest king we Jews ever had, but that was his downfall . . . Because he had too much faith in his wisdom, he got himself into trouble.

For example, the Torah said that a Jewish king should not have many wives, because they would seduce him to idolatry . . . he should not have many horses, because in those days horses came from Egypt, and the Almighty did not want Jews doing business with the Egyptians . . . a king should not have too much gold or silver, because the poor taxpayer would have to foot the bill.

What happened? Solomon thought he was wiser than the Torah, and that he could have his women, gold and horses and yet not be affected. In the end, all the problems the Torah warned about came true, and the Jewish people suffered greatly.

But then we find an interesting thing. Solomon sat down and wrote the magnificent **Shir Hashirim**, Song of Songs, which our Rabbis teach us is a love song between the Almighty, who is the groom, and the Jewish People, who is the bride. Every sentence, word and letter was written by Solomon with utmost sanctity and care. Solomon wrote the Shir Hashirim with exactly 117 verses, no more, no less.

Why? But it shows us both how brilliant he was, and also the power of song. We have a law in the Torah, that when a Jew transgressed a **lo taaseh**, one of the negative commandments of the Torah, he was liable to the punishment of **malkus**, 39 lashes which were administered by the Beth Din . . . When King Solomon transgressed the three negative commandments of having neither much gold, nor many wives, nor (**l'havdil**) many horses, he was really liable to receive 117 lashes . . . Instead, he wrote 117 verses of praise and song, describing the beauty of G-d, and His eternal bond with the Jewish people, and the fact that every Jew, however plain or even wicked he may seem, is full of good deeds **k'felach harimon** "like a pomegrante has seeds . . ."

We can never know the power of song to inspire new love of G-d. Our Rabbis taught us: "Whoever recites the Shirah -- the Song of Praise which the Jews sang on the Seventh day of Passover when they crossed the Red Sea -- in this world, will be worthy to sing it before the Almighty in the world to come."

They tell that the famous **tzadik**, Rabbi Moshe Layb of Sassov, once paid the whole cost of the wedding of a poor bride and groom. As the musicians played a merry tune to escort the couple to the **chupah**, the saint remarked: "I wish that when I am escorted to my final rest, I could have such a melody played . . ."

Many years later, on the day of the **Tzadik's** funeral, this very same band of musicians were on their way by wagon to a wedding in a nearby city. Suddenly the horses ran madly out of control, nothing could stop them until they reached the entrance of a cemetery. The musicians saw there was a great crowd gathered there, and asked who passed away. When they heard the Rabbi's name, they remembered what the saint had said at the wedding. A Beth Din was called, and they decided that right there, at the funeral, they would again play the "mitzvah" melody.

In this weekend, when we have both song, the Shirah, as well as Yitzkor, when we remember loved ones who passed away, and the terrible toll of our Israeli brothers and sisters, we can only unite the two by **mitzvah**, seeing who, what, where, when and how we can help others in the world. Shabbat Shalom, Chag Someach.

Organizations and People

what's new...

By MIRIAM HERMAN

ISRAEL, ZIONISM, ANTI-SEMITISM

A colloquium on Israel, Zionism and anti-Semitism as seen by Christians and Jews will be held at the Metropolitan Church, Queen and Jarvis Streets, Saturday evening, April 20, and Sunday morning, April 21. On Saturday evening Professor Alan T. Davies, religious studies department, Victoria College, University of Toronto, will speak on **Anti-Semitism, an Unresolved Issue Between Christians and Jews**, with a response by lawyer David E. Newman. Following a discussion, Professor Arnold Ages, French department, University of Waterloo, will talk about **Israel, Zionism, Anti-Zionism and their Inter-Religious Implications**. The response to this will be given by Professor William Dunphy, philosophy department, St. Michael's College, U. of T.

Sunday at 11 a.m. Holy Blossom Temple Rabbi W. Gunther Plaut will preach on **The Meaning of Israel in the Post-Holocaust Era**, followed by a panel discussion on the sermon. The public is invited to the Sunday morning service.

HOLOCAUST MEMORIAL

The annual Holocaust Memorial sponsored by the Canadian Jewish Congress, Central Region, takes place Sunday, April 21, at 2:30 p.m. at Shaarei Shomayim Synagogue. The guest speaker is to be Sam E. Bloch, secretary-general of the World Federation of Bergen Belsen Survivors Associations, and presently publications director of the Jewish Agency in New York. The program will also include cantorial renditions, a service with Rabbi Henry Hoschander and Cantor Harold Klein of Shaarei Shomayim, Cantor Mark Rosenblum of Adath Sholom, Israel Consul General Shmuel Ovnat, and readings by York University and University of Toronto students. Jewish school students will conduct the candlelighting ceremony.

NEW CONSERVATIVE SYNAGOGUE

Are you interested in a new Conservative synagogue in the north-east Metro area? The Shaar Shalom is having a meeting Sunday, April 21, at 8:30 p.m. at Don Valley Junior High School on Don Mills Rd., just south of Finch Avenue. Special guest will be Rabbi Joseph Kelman of Beth Emeth Bais Yehuda Synagogue. For further information call 491-3602 or 491-1584.

BAYCREST DAY CARE CENTRE CHOIR

Thanks to a New Horizons grant, the Baycrest Day Care Centre Choir can now get about the city and perform for other groups. For instance they will be singing for the Jewish Club for the Blind at the North 'Y' on Monday, the 15th, and then at Providence Villa, a Catholic home for the elderly, the following day. The 30-person choir, under the direction of Eva Fishman accompanied by pianist Fayge Gartner, recently appeared on CITY-TV's **People Who Sing Together** program and before that were seen on **Mosaic**. They are happy to sing for other groups. Anyone interested can contact Mrs. Zack at Baycrest.

MEDICAL MISSION REPORT

The Canadian Chapter of the Israel Medical Association is meeting Monday, April 22, at 8 p.m. at the Zionist Centre, Marlee Avenue to hear a report of the medical mission to Israel given by Dr. Isadore Eisen. The report will centre around the need, in Israel, for doctors, nurses and physiotherapists. A special guest of honor will be Dr. Mervyn Cass, president of the association's Australian chapter.

FOR ANTIQUE HUNTERS

Deganya Chapter of Toronto Hadassah-WIZO's 11th annual antique show and sale opens Monday, April 22, from 7-11 p.m. at the North York Centennial Centre, Finch Avenue West, and runs Tuesday and Wednesday, the 23rd and 24th, from 1-10 p.m. In addition to a wide range of antique jewelry, silver, glass, and such, there will be special displays of antique cars by the Craven Foundation and of antique biscuit jars from the well-known Christie Brown collection.

LZA LECTURE SERIES

Patricia Rucker, **The Canadian Jewish News** education writer and a former high school teacher is speaking at the Labor Zionist Alliance lecture series, Tuesday, April 16, on the topic **Do We Need More Jewish High Schools in the City and Why?** The meeting begins at 8:30 p.m. at the LZA centre on Viewmount Avenue.

RUSSIAN IMMIGRANTS HONORED

Russian immigrant families living in the area of B'nai Torah Synagogue in Willowdale were honored at a Malaveh Malkah by the synagogue's sisterhood and brotherhood recently. Of the 184 persons present, 100 were Russian and they spontaneously participated in the singing and dancing, giving the evening a real Russian flavor. One of the guests, Eleanor Poretsky, 15, born in Lvov, performed on the piano.

ORT presents top-notch showcase of province-wide craftsmanship

By MIRIAM HERMAN

TORONTO -

If a box-office lineup is any indication of success, then the ORT festival of crafts, **Hand Made in Ontario**, can certainly be termed a hit. And when the money is going to ORT schools in Jerusalem (45,000 students are trained in ORT schools in Israel) the importance of the sale of entrance tickets is not to be overlooked.

But for Toronto Women's ORT president, Dorothy Shoichet, and festival chairman Harriet Morton, the three-day exhibition brought even additional satisfaction -- that of knowing ORT presented a showcase of high calibre, top-notch Ontario craftsmanship, a natural tie-in with ORT's motto: "Freed from charity by the skill of his hands."

The imaginitive artistry of the jewelers, potters, weavers, glass blowers and toy designers who filled all three floors of the Masonic Temple at Yonge and Davenport was greeted with "oohs" and "aahs" by shoppers and viewers alike.

And this opinion seemed to be backed up by the exhibitors themselves, according to Sandy Cline, a stone sculptor from Fort Erie. He displays his work at least once or twice a month but "quality-wise this festival is one of the nicest" he said, adding that it was the first big show of the year.

Tami Hoz examines a floozy fashioned out of a silk stocking stuffed with kapok at the ORT festival of crafts. The work of many artisans was displayed over three days. (ORT)

In fact, it was the high quality of ORT's first festival effort last spring that attracted the more than 60 artisans to this year's exhibit.

"We actually ended up with a waiting list of craftsmen," Mrs. Shoichet said, "and we already have inquiries for next year, which gives us a chance to be discriminating and choose the best."

Despite the snowball response to the original **Hand Made in Ontario**, it still took a 40-woman committee 11 months of planning and negotiations to get the show on the road. Just the allocation of space by arrangements chairman Judy Teller would seem to be a tremendous feat of logistics and tact.

The festival opened with a preview showing and sale which included the presentation of cash awards to outstanding craftsmen in five categories.

Robin Hopper placed first in the ceramics category with John Partridge and Bonita Collins tying for second place. Larry Langner and Paul Williams were first and second in the leather category; Valerie Crowther and Frank Phillips in jewelry; Marta Del Falta and Laurie Potovsky in textiles, and Natalie Silverstein in the miscellaneous category.

Throughout the festival, activity was heightened by demonstrations of weaving and pottery and jewelry making by students of George Brown College, one of the three community colleges which mounted exhibits. The other two were Humber and Sheridan.

CJC to probe boycotts

By DEBORAH LIGHTSTONE

MONTREAL -

The officers of Canadian Jewish Congress have recommended, for approval by the national executive committee, to support the objective that supermarkets displaying grapes and lettuce should indicate that these goods are subject to a jurisdictional union dispute and are boycotted.

But before taking a stronger stand, Congress plans to track down at first hand the real issues behind the present grape and lettuce boycott by America's United Farm Workers (UFW) Union.

The current boycott arose from the fact that in April, 1973, the California grape growers, instead of renewing their expired three-year contracts with the UFW -- contracts which had greatly improved the low salaries (an average of 80¢ an hour), the poor working and living conditions, the lack of medical care and the child labor which had plagued the Mexican-American and Filipino grape pickers -- abruptly signed union contracts with the Western Conference of Teamsters, thus depriving the rank-and-file workers of a say in who represents them.

Commented CJC Associate Executive-Director Alan Rose: "We believe we cannot ask people to support our human rights unless we support theirs too. This is not something new, we were in favor of a more liberal immigration policy for Canada; we supported legislation to protect the privacy of all Canadians; we endorsed the recommendations of the Royal Commission Report on the Status of Women; and many other such matters."

Upon learning that a fellow member of the national executive was planning a trip to the area in early April, Congress President Sol Kanee asked her to investigate the situation.

Questioned as to how she intends to go about fact-finding, the envoy, a prominent Toronto community volunteer, said: "Apparently even those actually on the spot in the fields are finding it hard to get the story clearly. In my opinion the key to the whole thing is getting hold of the respective contracts and examining them -- they are the source material we should study.

...about people

Israel President Katzir extends "Best Wishes to Canadian Jewry" in a mementos book presented to him by Toronto businessman and art collector Leon Katz. The Canadian, on a CZF mission, asked the president - "a charming man" - to inscribe a message in the book. At left if CZF national president Phil Givens and at right is Torontonian Alex Ogden.

Next weekend, Hamilton's Temple Anshe Sholom marks the 25th anniversary of **Rabbi Bernard Baskin**'s spiritual leadership. The two-day celebration will bring tributes to the noted rabbi from the entire community. It begins Friday evening with a special service attended by Hamilton Mayor Victor Copps and Jewish community leaders. A dinner-dance follows on Saturday evening with a head table guest list that includes **Rabbi Jordan Pearlson** of Temple Sinai (the main speaker), McMaster University President **Arthur Bourns**, Metro Toronto Crown Attorney **Harvey McCulloch** (formerly of Hamilton) and the **Rev. A. Lorne Mackay**, of Central Presbyterian Church.

* * * * * * * *

Alan Weinstein of Teeswater, Ontario, is one of four Canadian printmakers to be representing Canada at the sixth international biennial of printmaking in Florence, Italy, this summer. Each artist will exhibit five prints and one of the five the former Torontonian is submitting will be seen at the Aviva Hadassah chapter art show early next month (more on that later). The print, titled **Infanta**, was printed from six plates and was more than a year in the making.

* * * * * * * *

A reminder that **Israeli Supreme Court Justice Haim Cohn** will be in Toronto **Thursday, April 25.** He speaks at Beth Tzedec Synagogue on the situation of the Jews in Arab lands, and the Israeli PoWs. The meeting is called for 8:30 p.m. For a sneak preview, tune in to the **Shalom program** Wednesday the 17th when **Judy Feld**, chairman of the synagogue's foreign Jewry committee, will be interviewed about the former Israeli justice minister.

* * * * * * * *

Another Israeli lawyer to visit Toronto is **Jonathan Livny**, former attorney general in the Israeli-administered West Bank of the Jordan, who also had served as chief military prosecutor for the Israeli defence forces. He will be in town Tuesday, April 16, to address a parlor reception at the home of **Mr. and Mrs. Herbert Green** in connection with the 1974 Shomer Yisrael Campaign for Israel Bonds undertaken by Beth Emeth Bais Yehuda Synagogue. The reception is a forerunner for the synagogue's wind-up Shomer Yisrael dinner in mid-May, honoring Mr. Green.

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Vancouver businessman **Morris Belkin** has been named chairman of that city's first Combined Jewish Appeal Campaign. The drive, beginning this month, merges fund-raising efforts of the United Jewish Appeal and the Jewish Community Fund and Council.

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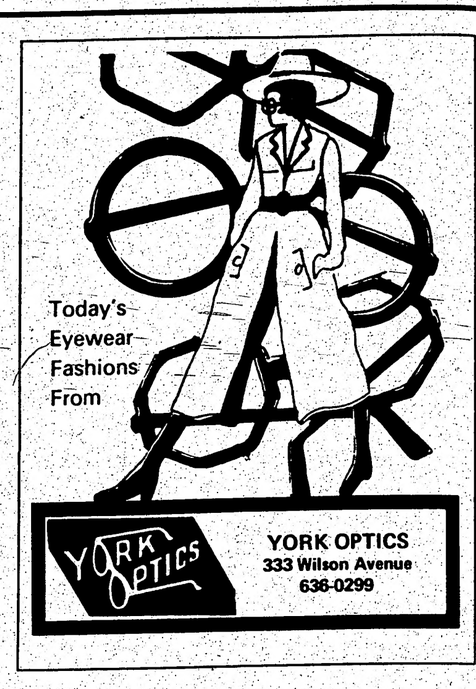
Another Israeli item in connection with Toronto -- this one about scholarships in memory of two students of the School of Social Work at Bar-Ilan University who fell in the Yom Kippur War. Donated by Torontonian **David Satok** and Bank Leumi, the scholarships were awarded at a special ceremony recently to third-year students **Avraham Beitner** and **Shoshanna Zusser**, and **Rabbi Stanley Levin**, an M.A student and former U.S. army chaplain who came to Israel in 1970 with his wife and four children.



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in my view

By CHARLES LAZARUS

MONTREAL –

There was something about the Canadian Jewish Congress' Eastern Region conference that was most disturbing -- more so than at other similar gatherings, and I have been trying to sort out what it was that made me so uncomfortable.

There was a sense of amchah or peoplehood; a surprising number were early arrivals despite a snow storm and streets like skating rinks, providing assurance and comfort that Jews well know for whom the bell tolls.

At the same time, what appears to have bothered me most was the atmosphere and programing of the conference which reminded me of one of those CBC panel shows.

The same faces in the same places, year after year; offering the same pieties and platitudes about the rules of water safety and not standing up in the boat; and failing to realize that this was a new ball game, in this year of 1974, with new attitudes and strategy required to fight the battle of recognition and Jewish self-respect.

Mostly, it seems what kept nagging at me was the failure of CJC leaders, both professional and non-professional, to understand that between the extremities of the aging establishment and the non-aging teenagers, there has already developed a cadre of intelligent younger people say, between the late 20s and early 40s, with a superb understanding of the dynamics of individual, community and government interaction, and a deep respect for the open society.

As I have written before, there seems to have developed within the Montreal -- and Canadian, for that matter -- Jewish community a revulsion for the kind of elitism and secretism, in which only special people at very special levels have been privy to deciding what is gooc for the Jewish constituency. And making deals which violated the basic principles of what Woodrow Wilson described as the importance in a democracy of "covenants . . . openly arrived at . . ."

That was way back in 1918, and today in 1974, this habit of covenants not openly arrived can well be spelled Watergate.

Yes Watergate; one, giant, awesome Watergate, where the chosen people are those who chose themselves to decide the fate of the community, and cynically deigning to inform not only the multitude, but even their representatives in the executive bodies. People are thus frequently unaware of what has been happening until a stunned conference is told of one chairman's personal solution to a jurisdictional confrontation -- his executive was never consulted -- or emotion-charged delegates, almost too late, try to set a course different from what the Watergaters decided.

I'm exaggerating?

Perhaps, but only because the organized Jewish community has been the hostage in a dangerous game played by persons, who have yet failed to understand the realities of 1974:

This is the age of the open society; this is the age of synthesis, when younger leaders can build on the solid foundation of the past; this is the age of emeritus in which those who have done their job, must now step back -- not away -- and accept due koved.

A very special Passover service

By LOUISE FEIN

TORONTO –

Helen is mother and lights the Passover candles.

Harvey is father and says kiddush.

The Passover service of the Kadima school for retarded children begins so simply and yet it is a triumph. Each brocha, each small comprehension of ritual, is the fulfilment of parental dreams that these children shall not be denied a place in the Jewish community.

Last Sunday morning, the Kadima School had, as their seder guests, 25 Jewish visitors from the Orillia Hospital, ranging in age from five years to the middle 40s. They gathered first in the chapel of the Beth Emeth Bais Yehuda Synagogue where their 22 young hosts, the regulars of the Kadima Sunday School, helped them to participate in the simple, meaningful service.

Following a program of films, songs and dances in the recreation hall, the group gathered in a dining room for the seder. Members of Don Mills Chapter, B'nai B'rith, had prepared a seder plate for each child -- charoses, horse radish, celery and hard-boiled egg, served with a cup of loganberry juice. Matzo and a cup of salt water completed the table. The haggadahs had been specially written and mimeographed.

The children joined in the brochas and the **Mah Nishtanah**, grimaced as they tasted the marror, and then sang Dianu with enthusiasm.

Each participated to the level of his capacity, but to each, this was an experience. There was Helen, sitting proudly at the head table being "Ima", the mother. Helen has learned responsibility. She has a feeling of pride and personal worth. Eight - year -old Johnny laughed with the teachers, brimming with self-confidence. Among the guests from Orillia, a charming five-year-old boy with golden curls wrapped his legs around the waist of a teenage volunteer and spent the entire morning clinging like a limpet to his protector's chest.

He, with the others from the hospital, visit the Kadima School at Chanukah, Succoth and Pesach. In addition, the Kadima School has begun a program of sending volunteers to conduct services at the Orillia Hospital.

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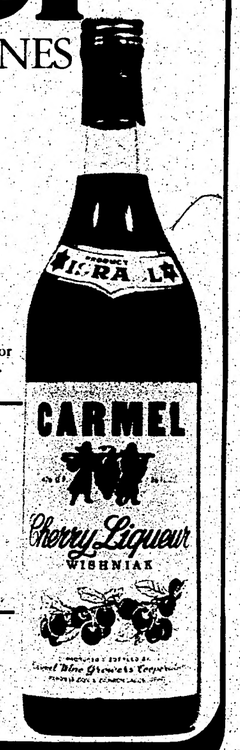

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With Susan Fielder

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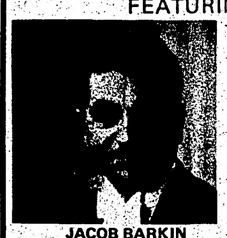
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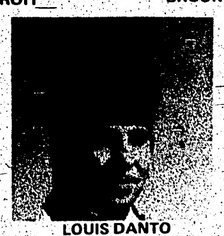
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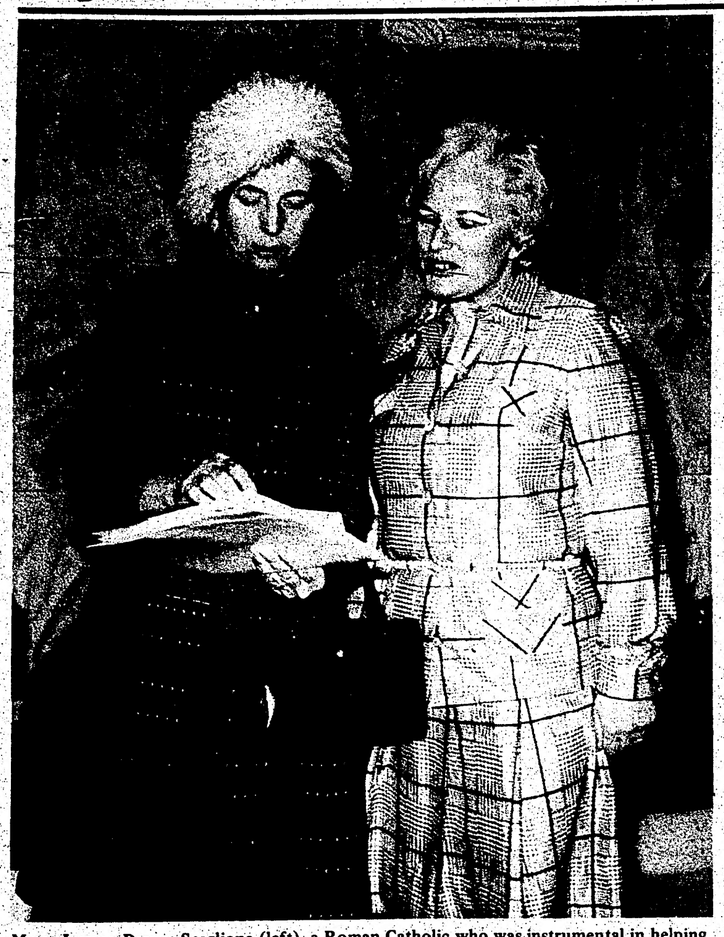

Mme. Jeanne Daman-Scaglione (left), a Roman Catholic who was instrumental in helping to save about 10,000 Jewish adults and 2,000 Jewish children from the Nazis, was in Toronto to launch the annual Youth Aliyah Campaign. Here she shows Esther Matlow, president of Toronto Hadassah–WIZO, pictures of children she helped during World War II.

Helped save 12,000 Jews

Partisan recalls war

By ROCHELLE CARR

TORONTO –

A main walkway at Yad Vashem (the Holocaust Remembrance Centre in Jerusalem) is called the Avenue of the Righteous Gentiles. One of the trees planted there honors Mme. Jeanne Daman-Scaglione, a Belgian-born Roman Catholic who was instrumental in helping to save about 10,000 Jewish adults and 2,000 Jewish children from the Nazis.

Because of her efforts since 1942 in saving and rehabilitating children in war-torn Europe and later helping to resettle them in kibbutzim in Israel, it was deemed an appropriate choice to have her as guest speaker at the Toronto Hadassah-WIZO meeting launching this year's Youth Aliyah program.

The hushed audience listened attentively as she described the continuum from 1942 when the Nazis came "to arrest" the three and four-year-old Jewish children in her kindergarten, called, "Nos Petits," to today where over 140,000 children have been rescued and given help to live fruitful lives in Israel, since Youth Aliyah's inception about 40 years ago.

Mme. Daman-Scaglione's warm attachment to Jewish people was forged through "the fire of experience." She had recently graduated from teachers' college in 1942 when the Nazis decreed Jewish children were no longer allowed to go to school. She was then approached by a Belgian couple, Professor Perlmann and his wife, to teach Jewish children.

Reflecting on the inherent dangers in assuming this position, she observed: "I don't think we, who got involved in the underground, were any different from others except, perhaps, when challenge presented itself, we did not back away. I saw the Jews as potential victims of my enemies. I had no idea at that time that, crossing the threshold of that kindergarten, I would change my whole life."

The fiery speaker reiterated that her only desire to retell the past was for what we can learn from it. One lesson was embodied in the story of an elderly Viennese tailor she had heard about. When he was rounded up, he took his sewing machine, quietly observing that he might be allowed to sew uniforms for the Nazis and then they would probably not bother him. In an emphatic tone, she concluded the story: "He went like a sheep to slaughter. Thank God Jews are different now."

Another lesson to be learned from "this war without pity" centred around the fact that Jews discussed the mass arrests and what they must have meant, "as if Hitler and his Nazis were normal people." She cautioned, "don't misread the reality of a situation. You must be totally convinced, otherwise stand up, fight back and resist."

Addressing, particularly, the younger women in the audience, Mme. Daman-Scaglione, who lives in the United States with her professor husband, who teaches comparative literature and was also a partisan in Italy, said: "Times have changed radically. You can only appreciate the opportunities for, and dynamics of, Jews today if you understand what happened before. Now Jews recognize that what happens to one Jew happens to all Jews so that when Lord Sieff was shot in London by an Arab terrorist, that shot went through all Jews."

Speaking softly, Mme. Daman-Scaglione, an active campaigner in Canada and the United States for the United Jewish Appeal, left an unanswered question with the audience: "What would you have done if you would have been asked to hide a family? You must ask yourself. You owe it to the memory of those non-Jewish martyrs."

As another reminder of outside help for Jews, Mrs. Esther Matlow, president of the Toronto council of Hadassah-WIZO, explained that the potted red tulips on each table are to remind us of "the way the people of Holland stood by Israel."

Lodge to install officers April 23

TORONTO –

Joseph Heller, a veteran of community work and president-elect of B'nai B'rith's Wilson Heights Lodge No. 1,998, will assume his duties April 23 at the lodge's 21st annual installation meeting.

Heller, a member of the Grand Order of Israel for nearly 40 years and the order's president for two years, was one of the lodge's three vice-presidents during the past year. Since joining B'nai B'rith in 1967, he has worked on its every committee, been allocation and budget chairman for two years and vice-president for three years while performing his personal motto of "service to the community at large."

Other officers to be installed at the Beverley Hills Motel meeting are Lorne Stulberg, Harry Sugar and Bob Black as vice-presidents. The first two are remaining in the position while Black is moving from treasurer. Art Cole, formerly financial secretary becomes treasurer; Larry Singer, a trustee last year becomes financial secretary; another trustee, Harold Fine, will be installed as recording secretary; Harold Cohen becomes corresponding secretary and Max Steinberg, chaplain.

The lodge, which founded the original blood banks in this city, the inauguration of dance lessons for Canadian National Institute for the Blind members and free Chanukah telephone calls for aged residents of Baycrest Centre, will donate cheques totalling over $15,000 at the event.

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Rabbi Yehoshua Laufer, director of the Lubavitch Youth Organization, who headed the campaign in Toronto, stressed the prohibition of eating Chometz (meaning products made from leavened or fermented grain, such as bread, baked goods, beer, whisky) is to be carefully observed throughout the eight days of Passover.

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MONDAY, APRIL 15, 1974, 8:15 P.M.
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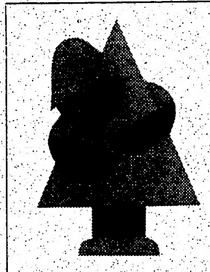

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Revue will display multi-talents of Rick Kardonne

By ROCHELLE CARR

TORONTO –

What impact can a fictional unemployed Ph.D., who is groomed by a crooked rock impressario to become the biggest pop star of the decade, have on the theatre? Quite possibly, this theme will form the basis of a hit show called **Orang Utang** opening at the Theatre in the Dell on April 17.

Orang Utang has elicited enthusiastic responses already. After one group of people watched a run-through of the show, they decided to back it financially. After seeing the show, the owner of the Theatre in the Dell booked it for an indefinite run, commenting, "you have a hit on your hands."

The enthusiasm surrounding **Orang Utang** results from the multi-talents of Rick Kardonne who wrote the entire book, lyrics and music in four weeks.

New York-born Kardonne, who is an entertainment critic for **The Canadian Jewish News**, has a classical piano background which he feels helped him to develop an authentic grass-roots pop style of his own, devoid of direct imitation of others. After playing in bands in many parts of North America, this gifted musician came to Toronto in the late 60s "when all American cities were blowing up."

Since here, his musical talents have seen light through such means as the lead song he wrote for Salome Bey's first album and the background music he wrote for the National Film Board's feature film **Rip Off**.

Kardonne's four basic musical influences explain how he was able to write **Orang Utang's** 21 songs in styles ranging from ballads to satire. (One song, **Lament of the Unemployed Ph.D.** has a refrain in which the star bemoans, "I nearly died when I found out I was overqualified.")

Kardonne is influenced by Broadway music of 10 years ago and back, American Black jazz, certain serious composers such as W.C. Ravel and Israeli Jewish and folk music of all styles.

As far as the theatre is concerned, "the funky surreal yet intellectual satire of the Tel Aviv stage and the subtle understatement of the best of London theatre" is what influences him most. He tries to avoid "the self derisive, sick humor of American television . . . I try

Rick Kardonne

to talk with my audience through the technique of reduction to absurdity. I don't try to talk down to them."

As well, Kardonne's awareness of the many faceted world, in general, and the musical world, in particular, manifests itself in his show. His unemployed Ph.D. (his doctorate was in microentomology, the study of tiny insects) turned to pop music and eventually gains his fame through an impression of an orang utang. (An orang utang is what might be euphemistically called one of the least adorable members of the ape family.)

The end of the show sees the orang utang replaced by a barber shop quartet. By this means Kardonne has drawn an analogy to the real musical world of such types as Alice Cooper and the Osmonds. "These extremes not only exist side by side, but also compliment each other," he contends.

The director of the show is Ron Singer, who is also a director at CFTO. The cast includes Connie Martin, who starred in several revues across the country; Susan Keller who appears on CBC's **This is the Law**, John Evans, Steven Witkin, Michael Rapport and Beth Ann Cole.

Massada notion exploded by Israeli archeologist

By SHELDON KIRSHNER

TORONTO –

Amnon Ben-Tor, a Hebrew University archeology professor currently lecturing at the Harvard Divinity School, exploded a cherished notion here last week in an address sponsored by The Canadian Friends of the Hebrew University.

Lecturing on "Massada" to a capacity audience at Temple Sinai, Prof. Ben-Tor told his listeners that, contrary to what many of them believed, the Roman siege of Massada had not lasted three years.

The truth is that the Roman army, which he termed "brilliant", conquered the heavily defended desert fortress in little more than six months, a military feat in itself, he said.

He explained that the Romans, too preoccupied with ravishing Jerusalem and its environs, only got around to trying to storm the mountain sanctuary in the latter part of their campaign.

Amnon Ben-Tor

Illustrating his lecture with color slides, Prof. Ben-Tor, a participant of the Massada dig, told of the courageous Jewish resistence to the relentless Roman onslaught, but added that the Zealots were powerless to stop the invaders.

"The Romans began to construct a rampart leading to Massada and everyone knew it; there was no such thing as a surprise attack in those days," he said.

Prof. Ben-Tor, a native of Jerusalem who resembles a boxer rather than a well known academician, praised two much maligned figures in Mideast historiography -- Herod, the innovative builder of Massada, and Josephus, the Jewish "Roman" general who wrote the definitive account of the tragedy of Massada.

"Only someone like Herod could have built Massada and only a great historian like Josephus could have written about it."

A disciple of Yidal Yadin, the renowned Israeli archeologist, Prof. Ben-Tor said the archeological significance of Massada was that it afforded a basis of comparative study on the history of Palestine.

Prof. Ben-Tor, who has participated in archeological excavations at Tell Yarmuth, Arad, Azor and in Cyprus, asserted that Massada was "no great glory" as an architectural showpiece.

The climax of the evening probably came when Prof. Ben-Tor disclosed that archeologists working on the Massada site had found the remains of food -- dried figs and dates, nuts and oats -- estimated to be at least 1,000-years-old, food which would have rotted had it not been for the extremely dry climate of the Judean desert.

Also found under the debris was a perfectly preserved braid of blonde hair -- a discovery, Prof. Ben-Tor admitted, which transformed an archeological mission into something of a personal revelation.

Zionist groups meet to set up committee

TORONTO –

Representatives of the Zionist Organization of Canada and the Zionist Revisionist Organization of Canada met recently at the request of the Revisionist leadership.

The meeting was called to discuss the possibility of forming a co-ordinating committee of the two organizations for the purpose of more effectively carrying out their endeavors on behalf of Zionism in this country.

Committees of the two organizations plan to meet shortly to prepare a proposal to achieve this purpose. It is hoped that the recommendations of these committees will be submitted for further action to the respective executive boards in the very near future.

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SA—STRONGLY AGREE
A—AGREE
I—INDIFFERENT
D—DISAGREE
SD—STRONGLY DISAGREE

1. Most people consider me outgoing and friendly. SA A I D SD
2. I normally take holidays alone. SA A I D SD
3. I rather work and play alone. SA A I D SD
4. I find it easy to make new friends. SA A I D SD
5. In general I am happier alone at home than at a gathering of people. SA A I D SD
6. Most people consider me a sociable person rather than a loner. SA A I D SD
7. I belong to very few clubs or organizations. SA A I D SD
8. I am at ease with a large variety of people. SA A I D SD
9. Religious belief produces harmony and agreement between people. SA A I D SD
10. I attend worship on a regular basis. SA A I D SD
11. Religion is necessary for me in deciding what is right and wrong. SA A I D SD
12. My family were orientated to religion. SA A I D SD
13. Morality and religion cannot really be separated. SA A I D SD
14. The absence of formal religious training is acceptable in a child's upbringing. SA A I D SD
15. I believe in a divine being. SA A I D SD
16. The breakdown of formal religion is a benefit for society. SA A I D SD
17. Long haircuts for men are an acceptable individual choice. SA A I D SD
18. Married women belong in the home. SA A I D SD
19. Society's dress rules are too rigid and outdated. SA A I D SD
20. Children must learn to follow society's rules at a very early age. SA A I D SD
21. I trust my judgement before that of a co worker. SA A I D SD
22. Outlandish dress and hairstyles upset me. SA A I D SD
23. Most people consider me a leader rather than a follower. SA A I D SD
24. I often get another person's opinion before I act or make a decision. SA A I D SD
25. Open displays of affection upset me. SA A I D SD
26. I rarely feel guilty about mistakes. SA A I D SD
27. I find it hard to be open and affectionate. SA A I D SD
28. I can take a joke at my expense. SA A I D SD
29. I often feel tense and "up tight". SA A I D SD
30. I hardly ever argue. SA A I D SD
31. I often act first and think afterwards. SA A I D SD
32. My associates feel that I am a calm, reasonable person. SA A I D SD
33. Prostitution should be viewed as a desirable social institution. SA A I D SD
34. I frequent shops selling erotic materials. SA A I D SD
35. I feel that obscenity laws against pornography have some social value. SA A I D SD
36. Sex education has no place in the public schools. SA A I D SD
37. There is too much emphasis on sex in the media. SA A I D SD
38. Sex is an essential feature of a happy marriage. SA A I D SD
39. There should be more frankness in discussions about sex between men and women. SA A I D SD
40. Current public attitudes towards sex are shocking. SA A I D SD

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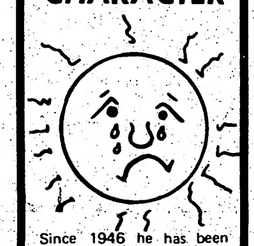

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8 Does your drinking make you careless of your family's welfare?		
9 Has your ambition decreased since drinking?		
10 Do you crave a drink at a definite time daily?		
11 Do you want a drink the next morning?		
12 Does drinking cause you to have difficulty in sleeping?		
13 Has your efficiency decreased since drinking?		
14 Is drinking jeopardizing your job or business?		
15 Do you drink to escape from worries or trouble?		
16 Do you drink alone?		
17 Have you ever had a complete loss of memory as a result of drinking?		
18 Has your physician ever treated you for drinking?		
19 Do you drink to build up your self-confidence?		
20 Have you ever been to a hospital or institution on account of drinking?		

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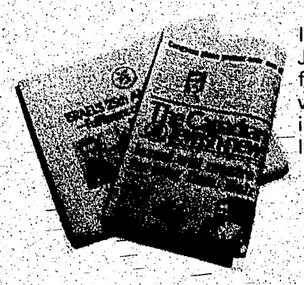

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Histadrut serves in peace and in war: Egit

TORONTO –

"As in peace, so in war -- Histadrut serves the cause of Israel's survival, and it is our moral obligation to support in every way the great humanitarian efforts of the Histadrut in Israel," declared Jacob Egit, executive-director of the United Organizations for Histadrut, who was the main speaker at the conference which took place in Toronto recently.

Representatives from various societies, landsmanshaften and fraternal orders, who participated in the conference also heard an address by Sam Bierstone, president of the U.O.F.H. and a report from Israel by Gerry Grossinger, chairman of the executive.

After a lengthy discussion in which many of the delegates took part, two resolutions were unanimously adopted: Recognition of the important role which Histadrut played in the Yom Kippur War and a resolution to continue support of Histadrut in Israel through the building of new projects and contributions to its numerous vital institutions such as Kupat Holim, the vocational training schools and Amal scholarship program. As a demonstration of this support, it was resolved to send delegates to the forthcoming seventh National Histadrut convention in Montreal.

A resolution was also adopted to actively participate in the forthcoming plenary session of the Canadian Jewish Congress, which will be held in Toronto this coming June, and to formulate definite proposals to be presented to the plenary session by the U.O.F.H. delegates.

At the head table at the recent United Organizations for Histadrut Conference in Toronto were (from left), H. Mandelbaum, vice-president; Mrs. Minnie Peters, president of the Women's Council; Ben Goldglass, vice-president; S. Bierstone, president; Jacob Egit, UOFH executive director; George Steinhouse; S. Zweigman, secretary; and G. Grossinger.

Elon headlines show

Celebrate holiday outdoors

By ROCHELLE CARR

TORONTO –

This year's Yom Ha'atzmaut celebration for the Jewish community here is referred to by Gerda Frieberg, chairwoman of the evening, as "a simcha we must all take part in."

Because Yom Ha'atzmaut falls on the Shabbat this year, the community celebration, sponsored by the Canadian Zionist Federation, will be April 24. At 7 p.m. religious services will be conducted at Shaarei Tefillah synagogue, which will include memorial services for all those who have fallen in Israel's wars.

At 8 p.m. the community is invited to assemble outdoors in the parking lot of the Associated Hebrew Schools where they will be entertained by Israeli singer Gadi Elon, the Maurice Turk orchestra and the Zionist youth dance groups.

In case of inclement weather, those who attend religious services will stay at Shaarei Tefillah and be entertained by Elon. The rest of the celebrants will go inside the Associated Hebrew Schools' building and be entertained by music and dancing and later the Israeli guest singer.

In all cases, audience participation will be stressed in what is hoped will be an evening of "happy festivity."

"I feel that at this time this celebration should be attended by as many people as we can get out to show Israel that we are indeed one family. I am confident we will have the biggest turnout ever because bonds have grown even stronger since the Yom Kippur War," said Mrs. Frieberg.

The chairwoman, who was selected for the job because of her active participation in the Jewish community, which includes being past president of the B'nai B'rith Women's Council of Toronto, immediate past president of the Federation of Jewish Women's Organizations and the only woman to ever arrange the Warsaw Ghetto memorial service held in Toronto in 1972, said: "I am sure the teachers are talking about it in the schools and I hope children will come with their parents. We must show our non-Jewish friends and, indeed, the whole world that we are one family and we stand together both in joy and in sorrow."

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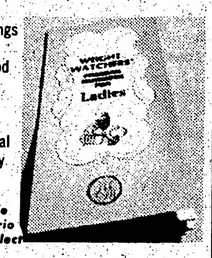
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Duddy--first rate effort

movies

By JENIVA BERGER

At Wilensky's Light Lunch in Montreal, Max (Jack Warden) brags to his son Duddy (Richard Dreyfuss) and his fellow cab drivers of his relationship to the St. Urbain Street Boy Wonder in a scene from Mordecai Richler's The Apprenticeship of Duddy Kravitz.

Duddy Kravitz, Mordecai Richler's heartbreak kid from St. Urbain Street who chiselled his way into dubious respectability while stepping on a few necks, is lustily grabbing the spotlight again as the tarnished hero of John Kemeny's feature film **The Apprenticeship of Duddy Kravitz** opens today at the Towne Cinema.

In the 14 years since Richler had his book published, hearts have softened toward his intrepid, scathing portrayed of the boys in Baron Byng High School Corps. during the '40s, and their friends, families, and neighbors of Montreal's St. Urbain ghetto. And in the years since, a lot of psyche-searching has prompted writers to jab deep into the bowels of Jewish consciousness so that today, Richler's mighty mouse Duddy seems fairly standard stuff, though I'm not saying there won't be some who'll still flinch once or twice at his less endearing traits.

Director Ted Kotcheff has aimed for an accurate, resourceful rendition of the novel and though many characters have necessarily collapsed into one dimensional products along the way, Kotcheff, with the aid of Richler's own screenplay, has made sure that you don't lose sight of the gleam in Duddy's eye.

Manoeuvred down to a nicely-spaced two hours of Duddy's desperate and frantic ambition to own a piece of land because his Zeyde once told him "a man without land is nobody," only a handful of characters gain real proportion: Duddy's father, Yvette, the chambermaid, later mistress-secretary Duddy meets while working as a busboy in a nouveau-riche St. Agathe resort, and Virgil, the epileptic employee who manages to invade Duddy's conscience and almost becomes his Achilles' heel. Unfortunately, we've lost much of Jerry Dingleman, the Boy Wonder of Duddy's dream, nor is Uncle Benjy, the family's lonely, wealthy-benefactor given much in depth treatment (though Joseph Wiseman in that role makes a lot of a little) but then you can't have it work every way.

Instead Kotcheff wisely banked on Duddy carrying the film, and carry it he does. The locale may be St. Urbain St. Montreal, but the world of Duddy Kravitz is a microcosmic one and Duddy a prototype of all the Duddies from poor neighborhoods, fired by their private volcanoes to reach for the unreachable. That Duddy is a Jew bucking the anti-Semites of the "white" society as well as a few in his own, may provide the texture, but it isn't really the message. Duddy, the uneducated underdog, unfavorite son, with his claws bared and his own crude methods of succeeding in a world where money is a measuring stick, is.

A lot of search went into finding the right actor to dig his teeth into the role of Duddy. In print, I never doubted that soft corner of Duddy's heart which drove him for land for his Zeyde's farm, his father's love, and his brother Lennie and Uncle Benjy's respect. But casting Richard Dreyfuss, who can summon up all of Duddy's dimensions in a fleeting second, was a stroke of genius. With his piercing blue eyes, dissecting, burning, or brimming over, a nervous, defensive, sometimes cruel laugh and truncated vulnerable gestures, Dreyfuss tells us as much about Duddy's soul as a thousand words.

Amongst the supporting cast, Micheline Lanctot is a marvellous, sensitive Yvette, and Randy Quaid from **The Last Detail** plays Virgil with a wrenching naivitee. Joe Silver is perfection as the hard-nosed scrap dealer, Farber, while Denhom Elliott as the British film producer gains the deserved laughs as the potted Anglo-artsy director who turns a Bar Mitzvah into an avante-garde horror.

Anne Pritchard, the production designer must get a lion's share of the credit for reminding us faithfully of the times, and the scenes in the Lac Du Sables hotel where Duddy works as a waiter are impeccably authentic.

The Apprenticeship of Duddy Kravitz may not make cinematic history but it is a thoroughly first rate effort and a turning point in English Canadian filmmaking. It should be in the front of the line at next Fall's Etrog Awards.

Robert Redford (background) waits to greet his golden girl, Mia Farrow, who is talking with Sam Waterston at a lavish party in The Great Gatsby now playing at Toronto's Hollywood and Imperial Theatres. The lavish production is a portrayal of the Jazz Age.

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Important shipment of Georgian 3-part Banquet Dining Room Table (total length - 16') and 12 Georgian Chairs; Exclusive Parlor and Salon Sets; Love Seats; Clocks; Candelabra; Wall Sconces; French and English Dining Room and Dinette Suites; Bronzes; Chandeliers; English and French Curio Cabinets; Dresden, Meinsen, Capo di Monte and Rosenthal Porcelain Figurines and China Tableware; Louis XVI, Sheraton, Louis XV and 19th century English Twin and Full Size Bedroom Suites; Fine Collection of French and English Porcelain Urns, Vases, Lamps; Variety of Lamp Tables, Commodes, Cocktail Tables, Occasional Tables, Console Tables, Games Tables, Tier Tables, Drum Tables, Oak Tables, etc.; Variety of Magnificent English and French Mirrors; Large Variety of Crystals; Carved Oak Desk, Louis XVI Desk, Georgian Secretary, Jacobean Desk, Carved Spanish Desk, Chippendale Secretary Desk; Magnificent Pairs of gilt and carved French, English, Spanish Chairs; Large Breakfront China Cabinets; Bookcases; Marble Top Tables and Commodes; English and French Oil Paintings; and many other Exclusive Furnishings and Bric-a-Brac. For full details, see our ad in Saturday, April 13th issue of The Globe and Toronto Star.
PREVIEW Monday, April 15th, 2:00 to 6:00 p.m.
Tuesday, April 16th, 2:00 to 8:00 p.m.
(Children under 12 will not be admitted)
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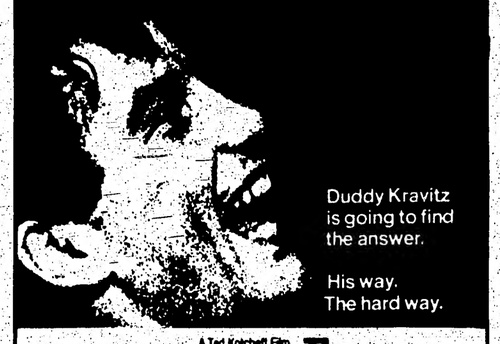

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RICHARD DREYFUSS, MICHELINE LANCTOT, RANDY QUAID, JOSEPH WISEMAN, DENHOLM ELLIOTT, HENRY RAMER, JOE SILVER and JACK WARDEN as MAX.
Screenplay by Mordecai Richler based on his novel. Adaptation by Lionel Chetwynd. Executive Producer Gerald Schneider. Produced by John Kemeny. Directed by Ted Kotcheff. Color by Bellevue-Pathe. Released by Astral Films Ltd.
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Travel

This is one of the 18 kibbutz guest houses in Israel — Beit Yehoshua — situated near the coastal town of Natanya.

All modern comforts

Leisure vacation is offered

JERUSALEM

Far, but not too far, from the bustle and noise of the major cities of Israel, are 18 guest houses situated in quiet rural surroundings of the kibbutzim. Relatively small in comparison to the major hotels, the kibbutz guest houses provide a unique opportunity for real leisure vacation in Israel.

One of these guest houses, Beit Yehoshua, is situated very near Natanya, Israel's Riviera centre. Most of the conveniences of metropolitan hotels are afforded here, with all the advantages of a small, intimate resort. Accommodation are in twin bedded air conditioned rooms set in independent bungalows spread over the large forested estate. A superb olympic size swimming pool is featured in the centre near the dining hall and reception desk. Tasteful food (kosher, of course) is served in the spanking new dining room. A synagogue and infirmary are also located on the premises.

Served by local buses to Natanya every 20 minutes, Beit Yehoshua affords a good combination of relaxation and the opportunity to take advantage of luxuries of the nearby cities. Located centrally within Israel, is provided a base to visit the many fascinating sites.

Two interesting packages are now available based on this guest house.

"Family Affair in Israel" is a program designed to cater to the needs of families with small children wishing to visit Israel. A supervised daily program of activities is offered for the children, according to age group, allowing the parents to relax or to tour. Optional overnight care is also available. Three days of touring are also included. Stay for any length of time - from two to six weeks.

Leisure vacation is specifically designed for senior citizens, who prefer a quiet friendly atmosphere at a reasonable cost. Senior citizens from a number of other countries will also be staying here. Six days of touring are also included.

For more information about these two programs contact your travel agent.

Spend a relaxing summer in Israel without the hectic pace and packing/unpacking of group tours. Enjoy the activity, serenity and personal attention of Beit Yehoshua kibbutz guest house.

A chance to relax

Laromme Eilat engenders an enthusiastic response

EILAT -

Raffie Sadeh, amiable young general manager of the new four-star Laromme Eilat Hotel, was extremely pleased at the overwhelming enthusiasm of the over 600 guests who spent a recent winter holiday at Laromme.

Sadah noted the international flavor of his clientele who came to Laromme to enjoy the warm winter sun of Eilat. The guest register ran with people from Germany, France, Scandinavia, the United States, South America and as far away as Australia. These initial guests were treated to a dream world resort. The Laromme Eilat Hotel is a soaring tower with twin wings, all surrounded by the Red Sea and the purple desert mountains of Edom.

The hotel features 300 air-conditioned guest rooms with private bath, including many with terraces. All rooms have a commanding view of the Red Sea.

The ocean-size pool is the largest hotel pool in Israel and features a snack bar right in the water. The dining-room at Laromme is designed in a highly modern style and serves a variety of relaxing colors and is a perfect spot for light snacks and pleasant conversation. The futuristic bar-lounge is an experience you won't want to miss - serving your favorite drink or cocktail and even some of Laromme's own desert specialities. There is also a bridge and game room at Laromme and the first guests have been putting it to good use. A health club and sauna are nearing completion and day and night tennis courts will soon be part of the scene as well.

New Year's Eve at Laromme was an event that Eilat is not soon likely to forget. Top entertainers and discotheque music reverberated through the desert canyons till the early hours of the morning.

Without doubt, Laromme Eilat is a marvellous resort to enjoy a great vacation and has a base to discover the myriad of sightseeing attractions in the Eilat area.

The Laromme Eilat Hotel is one of five hotels in the Laromme Hotel International chain. Other Laromme hotels are now being built in Jerusalem, Tel Aviv (2) and Nahariyya.

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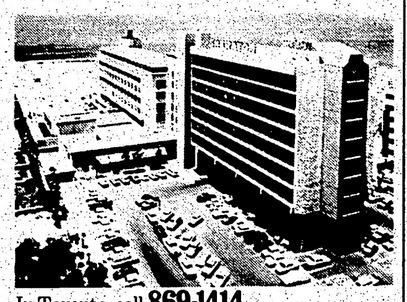
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ABRAMS, Carl - On April 3, late of 648 Briar Hill Ave.

BATCHER, Morris - On March 24, late of 296 Avenue Rd.

BOGACH, Samuel - On March 29, late of 25 Cedarcroft Blvd.

COOPER, Gertrude - On March 26, late of 28 Roberta Dr.

DANIELS, Samuel - On March 26, late of 66 Prince Charles Dr.

FLUXGOLD, Harry - On April 1, late of 60 Charleswood Dr.

FOX, Isadore - On March 24, late of 23 Cabotti Cres.

FREEDMAN, Bella - On April 4, late of 15 Shallmar Blvd.

FREEMAN, Kathleen - On April 3, late of 370 Glencairn Ave.

GAWZA, Helena - On March 31, late of 20 Fallstaff Ave.

GELDSALER, Bernard - On April 3, late of 48 Colin Ave.

GOODMAN, Roy - On March 27, late of 145 Livingstone Ave.

GRAJMAN, Abram - On March 30, late of 1660 Bathurst St.

GROSSMAN, Max - On March 30, late of 3575 Bathurst St.

HARRIS, Henry - On April 3, late of 3560 Bathurst St.

KOLLINS, Arthur - On March 31, late of 6040 Bathurst St.

KONINSKY, Issac - On April 2, late of 7 Silverton Ave.

LICHTENSTEIN, Israel - On March 31, late of 126 Palm Dr.

MANDELBAUM, Morris - On April 3, late of 532 Manning Ave.

POLLOCK, Freda - On April 4, late of 5937 Bathurst St.

SANDLER, Michael - On March 30, late of 1139 Royal York Rd.

SELTZER, Mary - On April 2, late of 910 Briar Hill Ave.

SCHNITTMAN, Rachel - On March 27, late of 11 Robbie Ave.

SKOLNICK, Annie - On April 1, late of 75 Herman St.

STARR, Joseph - On March 29, late of 92 Brighton Ave.

STEIN, Henrietta - On March 26, late of 2121 Bathurst St.

TEMPELHOF, Szlomo - On April 3, late of 2700 Bathurst St.

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Congress-- AJCS

Cont'd from Page 1.

was the kind of issue which you could expose to people who are not familiar with the detailed intricacies of the problem and expect them to make a judgment."

He added that AJCS leadership can not hold referendums on each matter of policy, and the board of trustees "is the Parliament of the Jewish community and we would be guided by it."

But nevertheless, AJCS has made an important series of long-range decisions during the past 20 months, without consulting the entire community.

Once a year, AJCS holds its annual meeting to ratify its bylaw amendments, confirm nominated leadership and discuss current issues.

The 1973 annual meeting was devoted to Chapter 48, and the participants confirmed they did not have sufficient information to form judgment.

Since the late '50s the Welfare Fund has developed enormous financial strength and established government contacts and spheres of influence without the important control of community-wide accountability.

The question of accountability in an age of participatory politics must be self-examined by the AJCS board of trustees, for members of a community who are deeply concerned with its issues and institutions reflect an indestructable commitment to Jewish life.

Rabbi Yehoshua Laufer, executive-director of the Toronto Lubavitch Youth Organization, distributes Matzoh Shmura before the first two seders last weekend.

Junior and Senior Kindergarten Registrations in North York Public Schools
Pre-registration during May

Information pertaining to Kindergarten registrations in each school area will be distributed shortly by the Public School Principals. Parents who do not receive a copy of the Principal's notice by 30 April 1974, should telephone the Principal of the Public School in the area in which they reside.

SEPTEMBER REGISTRATION REQUIREMENTS

1) a) To enter JUNIOR KINDERGARTEN each child MUST have reached his/her FOURTH birthday on or before 31 DECEMBER 1974; or
   b) To enter SENIOR KINDERGARTEN each child MUST have reached his/her FIFTH birthday on or before 31 DECEMBER 1974.
2) Proof of date of birth is required for each child being registered.
3) Parents who do not possess a birth certificate or legal proof of date of birth for a child who is a candidate for kindergarten are requested to obtain same before registration;
4) Birth Certificates for children born in Ontario may be obtained from:

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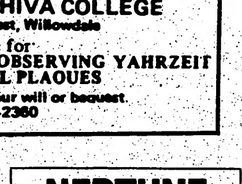

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Saul Rubinek (right), Ottawa-born performer, is one of the stars of Bertolt Brecht's The Good Woman of Setzuan at Toronto's St. Lawrence Centre. Others (from left) in the production are Maja Ardal, Howard Mawson and Denise Ferguson starring as the Woman.

Candid Rubinek shines in establishment theatre

theatre

By JENIVA BERGER

There's a bit of the flim-flam man in Saul Rubinek. The young actor currently bringing his own brand of Eurasian flavor to the role of the narrator, Wang, in the St. Lawrence Theatre's production of **The Good Woman of Setzuan**, has a story to tell about himself which would turn any self-respecting hustler green with envy.

Rubinek earned pennies bumming around Europe when he dropped out of university, as a busker "Londonese" for a minstrel who entertains the crowds while they're queuing up for the theatre. But the minstrel boy saw little more than a few half pennies at time and irritated, moved on to Paris where he tried a new approach. Crooning in the "right" areas, he tied a sign around his neck with the pitiful plea, "Send a poor folksinger to Israel." His income quadrupled. But instead, Rubinek went to work at Stratford Festival.

The Ottawa-born, 24-year-old actor, sitting behind a plate of spaghetti (with super rich sauce), had some candid opinions about Canadian theatre which would curl the pasta, but like Carousel's Billy Bigelow, he's got a charm to his impudence, youth, and enough talent on his side, to convince you for the moment, anyway, that he's not going to lose much ground in the merry-go-round of show business, opinions and all.

As for his Stratford experience, which he came by easily enough after a determination and delusion that he wanted to be part of the best theatre in Canada, it turned sour. "Stale, uncommunicative, unimaginative" - some of his appelations of that shrine - he said to himself, "if this is the best, I'd better go to a different country."

Which he did, in a manner of speaking. It was a giant leap from Stratford's main stage to the underground, unhallowed halls of Theatre Passe Muraille. "But out of that theatre," says Rubinek reverently, "came every small theatre in the city. It was crude, arrogant, filthy, cheap -- and exciting! Every director who came in transformed it." One of those directors was an old friend and colleague from the days of the Ottawa Children's Theatre, John Palmer. They worked together on several productions before both moved on to "the more mature experience of Toronto Free Theatre, more teamwork with another talented Ottawan, Martin Kinch, and a larger budget."

Rubinek, by now one of the most recognized young talents on the small theatre scene with a distinct flair for underplayed comedy, stayed with the theatre for two years.

Then once having plumbed his sources enough for Free Theatre once again stepped into the ranks of "establishment" and into the much acclaimed Manitoba Theatre production of **The Dybbuk**.

Rubinek has rarely received bad notices for anything he's done, yet remains a stringent critic of the theatre scene. "New director and new plays aren't being developed. There's not enough challenge for actors," and he includes his present stopping-off place, The St. Lawrence Centre.

So Saul Rubinek will move on again somewhere, at the end of this season. The only child of a Polish-born actor who shocked his own father, a Chassidic family rebbe by cutting off his side curls, leaving the ghetto and impersonating non-Jews during the war to escape, there's probably a touch of chicanery left somewhere deep in son Saul's heart. But every outspoken actor should have a little of that tucked away for those rainy days.

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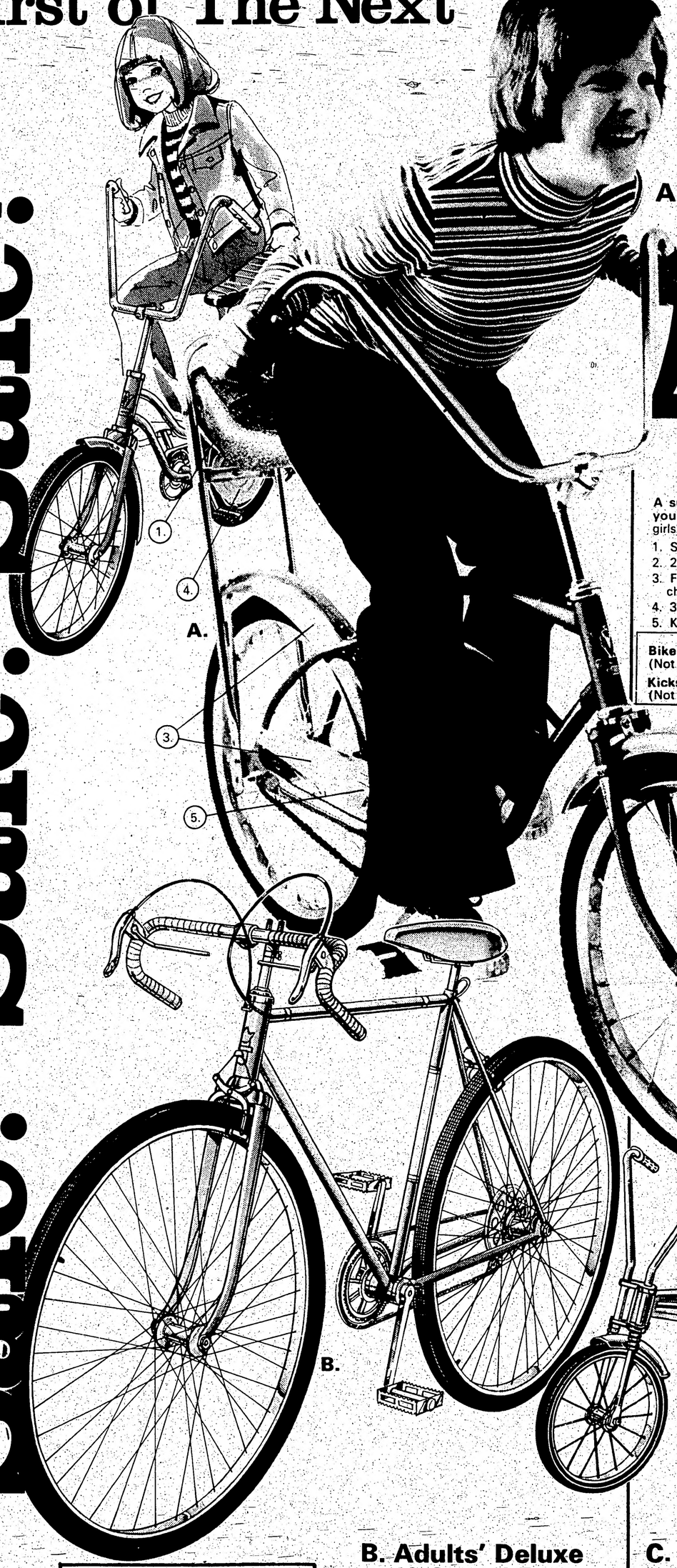

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